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The
CHRISTIAN CENTURY
A Journal of Religion

Religion Must Lead A Revolution!
An Editorial

How Do I Know About Hitler?
By John Haynes Holmes

Self-Portraiture at Washington
By Bradford Young

Dare Any College Be Christian?
By Kenneth Scott Latourette

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In This Issue

KENNETH SCOTT LATOURETTE

who continues the discussion of a program of church action for the immediate future, is professor of missions and oriental history at Yale university. Dr. Latourette is the author of "A History of Christian Missions in China," a standard work of reference, and has just published a two-volume history of China, which will shortly be reviewed in these pages. His treatment of the future of the church college comes out of long experience, as a member of the staff of the Student Volunteer movement, in visiting colleges in this country and Canada, in teaching in China, and now as a college preacher at many of the leading schools in the United States.

BRADFORD YOUNG

is rector of the Church of the Holy Trinity, Brooklyn, N. Y. Mr. Young has become known as a leader among the younger group of clergy who are giving large attention to social issues. In this article he uses the record of the hearings that have occurred at Washington in connection with the projected pure food and drugs law as a means of disclosing the ethical basis of much American business.

JOHN HAYNES HOLMES

is so many-sided and distinguished an American citizen that it is difficult to know how to introduce him. He is the minister of the Community church, New York city, and many know him best as one of the most brilliant preachers of the metropolis. He is the editor of Unity, and many are best acquainted with him in that capacity. He is leader in pacifist and liberal political circles, and as such commands a national following. In this article he speaks as one of the country's most determined foes of anti-semitism and dictatorship.

The CHRISTIAN CENTURY

March 21, 1934

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Calendar of Coming Events

Apr. 2-5. Spring convocation and alumni week, Colgate-Rochester divinity school.
Apr. 8. Philadelphia federation of churches pulpit exchange.
Apr. 10. Congregational regional conference of social relations, Boston.
Apr. 10-12. Texas Baptist Sunday school convention, Ft. Worth, Tex.
Apr. 10-13. William Cleaver Wilkinson lectures by Rev. A. R. Brooks, pastor Dudley street Baptist church, Boston, at Northern Baptist theological seminary, Chicago.
Apr. 12, 13. Annual meeting of the editorial council of the religious press, Washington, D. C.
Apr. 15. Philadelphia federation of churches, silver anniversary offering.
Apr. 18. Wyoming annual Methodist conference, 83rd session, Forty Fort, Pa.
Apr. 19. Philadelphia federation of churches, 25th anniversary dinner.
Apr. 20-May 1. General conference opens, Methodist Episcopal church, south, Jackson, Miss.
Apr. 23-25. Annual convention, Religious Education association, Nashville, Tenn.
Apr. 24, 25. Annual meeting general board of Christian education, Methodist Episcopal church, south, Jackson, Miss.
Apr. 29-May 2. Philadelphia area, Jason Lee centennial celebration, Methodist.
Apr. 30-May 2. Fifth meeting of the Institute for education by radio, Ohio State university, Columbus.
Apr. 30-May 2. Indianapolis missionary educational institute, interdenominational, First Baptist church, Indianapolis.
May 1, 2. Women's American Baptist home and foreign missions society, Cambridge, Mass.
May 2. Announcement of results of poll of Protestant ministers on war, to be made by Kirby Page, New York city.
May 2-8. National Y.W.C.A. biennial convention, Benjamin Franklin hotel, Philadelphia.
May 7. Massachusetts interdenominational federation of women's church societies, Boston.
May 7. Meetings in local communities to give publicity to poll of Protestant ministers on war.
May 7, 8. Chicago Baptist association annual meeting, First Baptist church, Evanston, Ill.
May 8. New England council of federated church women, interdenominational, Portsmouth, N. H.
May 16. Southern Baptist convention, Ft. Worth, Texas.
May 16, 17. Colorado Congregational conference, Walsenburg, Colo.
May 16-18. Biennial conference of the community church workers of the U.S.A., Community church, Kansas City, Mo.
May 16-22. Spring meeting, board of bishops, Methodist Episcopal church, Cleveland.
May 19-24. Convention of International union of brotherhood of rescue mission, Euclid Avenue Baptist church, Cleveland.
May 20-26. Conference of associate church group, National social workers, Kansas City, Mo.
May 21-23. Massachusetts conference, Congregational, Harvard church, Brookline, Mass.
May 21-24, Midwest synod, Reformed church in U. S., Carrollton avenue Reformed church, Indianapolis.
May 23-28. Northern Baptist convention, Rochester, N. Y.
May 24-29. General assembly of the Presbyterian church in the U. S., Cleveland.
June 11-13. Presbyterian synod of Indiana, Hanover college, Hanover, Ind.

The CHRISTIAN CENTURY
An Undenominational Journal of Religion

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EDITORIAL

IN one important respect the preparedness propaganda which now fills a portion of the press differs from that which swept the country in the years before American entrance into the world war. Then, readers will recall, preparedness was being preached as the surest method of keeping out of war. Enough battleships and enough Plattsburg camps, and perpetual peace would follow! That argument can hardly be found today. Now it is taken for granted that war is coming, but preparedness is preached as a method of holding down the death lists. If youth is prepared, it will know how to take cover. That is what the present argument amounts to. It is, of course, as specious as the old one. The world war abundantly proved that casualties are always heaviest at the opening of the conflict, without regard to the degree of preparedness of the combatants. It was the British regular army which was so largely wiped out at Mons. That is so because every war develops its own techniques of action. And there is a sense in which methods of "preparedness" carried over from past wars aid in killing rather than protecting the men who reach the firing line early. But, despite the emptiness of the current propaganda, its abandonment of the old argument is significant.

One Change to Be Noted

The Administration And the Air Mails

ALLOTMENT of blame for the tragic fiasco of the first phase of the army's experience in carrying the airmails is neither easy nor necessary, except for those who want to make political capital out of the unfortunate events. That it was a mistake to throw the whole job on the army over night, is admitted by all. The President himself admitted it when he canceled the service for a few days and had it resumed gradually to give some time for necessary adjustments. Whether it was his mistake, or the mistake of his civilian advisers, or an error in judgment on the part of the army aviation chiefs, is not so clear. From the outside it seems clear enough that it was a cruel blunder for the more experienced army fliers to stay on the ground to give the orders and to send the youngsters aloft in stormy weather to carry out a program for which it is claimed that even the most seasoned army aviators had insufficient experience. At least the President was not to blame for that. The administration's bill, now before the senate, to authorize the making of new contracts with the private air lines is the kind of measure that ought not to be necessary. It not only provides for competitive bids and maximum rates, but fixes minimum pay and maximum hours for pilots, limits the salaries and expense accounts of executives, and requires the unscrambling of the complicated fabric of combinations, subsidiaries, affiliates which now forms the structure of the companies. Will the government carry that idea through—in regard to contracts for armaments, for example?

Embattled Veterans Win Bonus Victory

IT was unfortunate that this airmail blow to the administration's prestige—for it amounted to that, whether justly or unjustly—came just at the time when the bill for the cash payment of veterans' bonuses was coming to a vote. The President had announced that he was irrevocably opposed to the measure and that he would not hesitate to veto it. Whereupon in an utter, though perhaps only temporary, collapse of party discipline, the senate passed one bill and the house passed another in a tumultuous session by a vote of 295 to 125. On the face of it, there are enough votes to carry a bonus over the President's veto when it comes back in the form agreed upon by the conference committee. But it is not so sure that that will happen. There is truth in the claim of opponents of the bills that this colossal raid on the public treasury represents a yielding to the veteran's bloc for the sake of the record. The Patman bill, as passed, calls for the issuing of $2,400,000,000 of paper for the immediate payment of the bonus. Not only does it make utter ruin of whatever is left of the President's economy program, but it is by far the most radical measure that has yet been proposed with reference to the currency. It is difficult to believe that, when the final vote comes, there

will not be found enough members of congress who will recover their sanity, not to mention their allegiance to the administration's program and leadership, to check this riotous and revolutionary measure.

Children's Rights And State Rights

AN interesting and characteristic substitute for the child labor amendment to the federal constitution, now pending, has been proposed by former governor Alfred E. Smith. His suggestion is that the amendment be so framed as to prohibit the importation into any state of articles made by child labor contrary to the laws of that state. By this ingenious formula he gives expression at once to his interest in the protection of children—an interest which is undoubtedly quite genuine—and his interest in states rights, and he also escapes the dilemma of having to antagonize the financial interests which are opposed to federal or any other limitation upon the profitable exploitation of childhood. Mr. Smith expresses apprehension lest, if federal regulation of child labor is authorized, the country may find itself in the same sort of jam that it was in when it undertook the federal prohibition of liquor. The present state of public opinion about federal prohibition being what it is, this is doubtless a good argumentum ad populum, but it has little relevancy to the case in hand. The child labor amendment differs from the eighteenth amendment in that it is not a specific prohibition but is—as the eighteenth ought to have been—a grant of power to congress to legislate on the subject. Its full text is as follows:

> SEC. 1. The congress shall have power to limit, regulate and prohibit the labor of persons under 18 years of age.
>
> SEC. 2. The power of the several states is unimpaired by this article except that the operation of state laws shall be suspended to the extent necessary to give effect to legislation enacted by the congress.

The amendment therefore does not bind congress or the country to any particular policy of regulation, and does not make another amendment of the constitution necessary in order to correct any mistake that may be made. But it does give children's rights priority over states' rights, as Mr. Smith's substitute does not.

Will the Brokers Try Nullification?

SIMILARLY using the alleged failure of prohibition as a solemn warning against proposed restraint in quite a different field, Mr. Richard Whitney, president of the New York stock exchange, recently expressed the opinion that any attempt to regulate the stock market would provoke resistance comparable to that which the eighteenth amendment encountered. "You can't stop a man from taking a drink," he said, "by passing a law prohibiting it. And any attempt to regulate by statute and in minute detail the operation of the security markets is just as impossible of accomplishment." It may be so, but those who are most deeply interested in the market ought to be the last to say so. Just how widespread and deep-rooted that spirit of lawlessness may be which bade the thirsty citizens flout the law and bring into existence the bootlegger, we cannot say. Certainly it is not confined to that one area of conduct. You cannot school a nation in contempt for law for a dozen years—especially a nation which from its infancy has shown a precocious talent in that direction—without getting results in more than one field. It may be, as Mr. Whitney rather openly hints, that the brokers, the speculators and the manipulators of securities have already determined that, law or no law, they will continue to do what they have done. It is not to be doubted that some of them will try it. But we think better of the financial fraternity in general—at least we try to think better of them—than to assume in advance that they will enter into a conspiracy of nullification. And even if they do, it is not so sure that a federal law for the regulation of the security markets and for the protection of investors could be evaded so easily. Anyway, the fact that the country once did not succeed so well in prohibiting something is no convincing argument that it should never try to regulate anything.

Now It's Up to the Methodists

IN a manly and straightforward letter, six of the seven young men who were dismissed from Ohio State university because of their unwillingness to take part in military activities have asked their church if it is going to do anything about it. These six happen to be Methodists. Addressing the leaders and members of the Methodist Episcopal church, they remind them that the Methodist Discipline says: "We hold that our country is benefited by having as citizens those who unswervingly follow the dictates of their consciences;" and also: "We petition the government of the United States to grant to members of the Methodist Episcopal church who may be conscientious objectors to war the same exemption from military service as has long been granted to members of the Society of Friends. Similarly we petition all educational institutions which require military training to excuse from such training any student belonging to the Methodist Episcopal church who has conscientious scruples against it." These six young Methodists have acted within the terms of the Discipline. They meet the description of those for whom the church makes this general petition. The authorities of Ohio State university have not heard this petition. Perhaps they do not know whether the church means it. The young men also may have their doubts if the general statement is not followed up in the specific case. Courts give no decisions on general principles or abstract propositions but only upon specific and definite cases. The church would make its opinion on matters of public policy more effective if it would do the same —if, instead of tossing into the air a general resolution on the subject of militarism in education, it would take up the case of Charles Hart, John Carter and the other four, see whether they are entitled to exemption as on the face of it they seem to be, and then both give them

the assurance of its support and give them its support. The churches, both Methodist and other, have a chance to bring this matter down out of the clouds.

Harrison Says Hays Must Go

IN the last two months the pictures that have been produced by the Will H. Hays association surpass in filth, demoralization and cruelty anything that had been produced before." So writes P. S. Harrison, journalist leader of the independent movie exhibitors, in a front page editorial in his weekly Reports. He is no reformer, but speaking for the independent exhibitors themselves, he pronounces a judgment upon the pictures more severe than any reformer outside the industry:

> Most of the pictures that are produced today are breaking down the home and destroying all the principles that fathers and mothers have been endeavoring to instill into their children. There is no vulgarity they do not teach them; they are insidious, wrecking whatever character home and school and church have been able to build in them. And Mr. Hays is responsible for this condition more than any other person in the business, for he has protected the producers of such pictures until now they are so cynical that they laugh at his edicts.

Mr. Harrison argues that Mr. Hays must be made to give up his lucrative job as a necessary step toward the elimination of block-booking and the production of better pictures. Replying to the trite charge that good pictures do not pay, he admits that some of them have not, but adds a long list of rotten pictures that also failed at the box-office. The Hays office has not been able to touch this independent editor, for he conducts his paper without advertising and without subsidy of any kind. He does it by charging a subscription price of $15 a year for a weekly four-page issue. The exhibitors pay it, preferring his honest advice to the free propaganda of the industry. When the women's clubs, better films councils and similar organizations have achieved a like independence from the industry, they may find themselves enjoying a similar respect, not only from the community at large, but from the industry itself.

Perhaps a Lex Talionis Is Better Than No Lex

MISSISSIPPI'S state senate passed a bill to make it legally possible for the father of a girl to spring the trap for the execution of three Negroes who attacked her. It is reported that the lynching of them was prevented by a bargain that he was to have the privilege of hanging them. Savage as this is, it is an improvement on lynching. It can't make much difference to the criminals who springs the trap. They had their trial and the state is saved the stigma of a lawless act. This senate "hangman's bill" was killed by the judiciary committee of the house, so the state will also be saved the disgrace of such a barbarous piece of legislation. Mississippi already occupies an unpleasant eminence as having had more lynchings (52) than any other state during the last twelve years, and also as the only state that has had lynchings in as many as eleven of these twelve years. But the incident throws some light on the claim that is often made that the reason for lynching is impatience with the law's delays and distrust of the uncertain outcome of the legal trial of persons who are certainly guilty of heinous crimes. The motive is more often primitive lust for vengeance. In this case the thirst for vengeance was to be better satisfied in another way. A study of the 28 lynchings recorded for 1933, issued by the Association of Southern Women for the prevention of lynching, shows that the law's delays and the inefficiency of the courts cannot be held responsible for these outbreaks of mob violence; nor are they most frequently motived by outbursts of righteous indignation against heinous crimes. In a majority of cases the alleged crime was not heinous—"striking an officer," "striking a white man," "drawing a pistol," "stealing bootleg," "fighting a white man," "striking a white youth" (youth over 30, Negro man over 70), "insulting white woman," "being too smart," "no charge." The old excuses for lynchings are completely exploded.

London Moves To the Left

BY a striking political overturn, the election of the London county council resulted in a sweeping victory for the candidates of the labor party. In the old council, labor had little more than one-fourth of the members. In the new one, it will have a clear majority. Not a single liberal candidate was successful, and most of the conservatives, though disguised for the purpose of this campaign under the designation of municipal reformers, fared badly. This London municipal election is usually fairly independent of national issues, but a victory so sweeping in the election of a governing body for the largest city in the world cannot fail to revive the prestige of the successful party. Dissatisfaction with the national government, with its predominance of conservative strength, seems to be clearly indicated by the vote. The laborite prime minister, who has held his office at the sufferance of his political opponents and because none of them cared to assume the responsibility and incur the risks of the hot seat which he occupies in the present difficult times, will be cheered by this reassuring evidence that things are swinging his way. What is much more important, the result of this expression of the electorate in England's vast metropolis reveals a definite movement of opinion toward the left. In view of the questions of armament and of international relations which are now on the agenda of the national government, such a movement is of immense significance. Sweeping as the labor victory was, it would doubtless have been even more complete but for the fact that in the London municipal elections the suffrage is restricted to householders. If these stand so far toward the left, it may safely be conjectured that the masses who are lower in the economic scale stand still farther. The London result, coming on top of a series of by-elections that have been uniformly disastrous to the conservatives, indicates that

Britain may turn back to labor government far sooner than would have seemed possible after the last general election.

The President and the Press

IT HAS frequently been said that Mr. Roosevelt enjoys the "best press" of any recent President. There is a sense in which this is true. The President's personal characteristics foster cordial relations with the journalists who report his activities. His appreciation of news values is such that information given out at the White House is almost always timed and put together in such fashion as to dominate the front pages of the press. Not since the elder Roosevelt have the newspapers found as friendly and cooperative an attitude on the part of the chief executive, and this registers in the reciprocally friendly tone of dispatches which appear even in papers that are opposing the administration's policies.

But the time has evidently arrived when important sections of the press are to become the media of a continual attack on the President. A condition is arising that cannot be modified or controlled by the relations which the administration may maintain with journalists at Washington, since it results from a growing opposition to the President on the part of publishers. This growing rift between Mr. Roosevelt and the press is not along partisan lines. Many newspapers which are quite ready to admit that the republican party offers no hopeful alternative for the present government nevertheless show an increasing antagonism. And many newspapers that still ostensibly support the President, whose personal popularity makes open opposition dangerous, have begun so to manipulate news stories and headlines as to make it clear to anyone familiar with the tricks of the trade that they are out to undermine the presidential prestige.

This important change in the attitude of the press is in large measure a result of the tug-of-war between the administration and the newspapers over the NRA codes which are now supposed to control the publishers. When Mr. Roosevelt first announced his recovery program, and General Johnson first flung out the blue eagles as a preliminary to the writing of the codes, the press was overwhelmingly behind the President. The reasoning of the publishers was very direct. Their profits depend on advertising income; the depression had brought advertising to its low water mark; the President planned recovery for industry, which meant recovery for advertising, which meant recovery for publishers. Hurrah for the NRA! Publishers fell over themselves in their eagerness to hoist the blue eagle, and lost no opportunity to point out to their readers the fact that they had hoisted it.

But when the administration passed on from the vague and little enforced rules of the blanket code to demand that the publishers sign a definite code regulating working conditions in their own plants, trouble began. So much has been said in these pages about the ensuing tussle, during the months while it was in progress, that its tortuous course need not be recounted again. Suffice it to say that no industry fought harder against the imposition of a code, and no industry succeeded in inserting more loopholes in the code finally adopted. Even the movies, whose recalcitrance assumed almost the proportions of a national scandal, were brought into line before the newspapers.

To outsiders, it looked for a long time as though the press simply could not make itself believe that the President would insist that it should submit to the same sort of rules of fair competition which it was praising the NRA for imposing on other industries. It insisted that it was not an industry. It was a profession, an art, a mystic guardian of the altar fires of patriotism, a priesthood of the sacred rites of democracy—anything but an industry. When the publishers at last concluded that the President was adamant in insisting that they, as employers of labor in a profit-making enterprise, should be brought under codes, they submitted with about the same grace that the Russians submitted to signing the treaty of Brest-Litovsk.

At no time has the President's sincerity and his courage been better shown than in his handling of the newspaper codes. It has been an axiom of American politics that any crossing of the self-interest of the press is equivalent to political suicide. The post office department, for example, has been conducted from time out of mind on a basis of actual—although of course not acknowledged—subsidizing of the press, even to the extent of free carriage for newspapers in certain circumstances. Political leaders have crossed portions of the press with regard to political issues, but few instances can be discovered in which they have espoused views which publishers might interpret as threatening their own profits. Mr. Roosevelt, in signing the newspaper codes, did exactly that.

Rather than seeking to wash out the issue which the social intransigeance of the publishers had raised, the President, in putting his reluctant signature on the press codes, used a covering statement to sharpen that issue. He deliberately picked up the "free press" red herring which certain publishers had tried to use to divert public attention from the matters really at issue in the code, and lashed out in this fashion: "The freedom guaranteed by the constitution is freedom of expression and that will be scrupulously respected—but it is not freedom to work children, or to do business in a fire trap or violate the laws against obscenity, libel and lewdness." Then, to make the issue still clearer, the President recorded his dissatisfaction with the code provision which permits child newsboys to work twelve hours a day (thirteen hours from April 1 to September 30), and requested publishers in New York, Chicago, Philadelphia, Detroit, Cleveland, Los Angeles, St. Louis, Baltimore and Boston to put their news department employes on a five-day, forty-hour week.

It is this frank disclosure to the American public of the presence of labor exploitation in the newspaper industry that has brought the rift between the President and the publishers. The New York Herald Tribune went so far, in the delirium of its anger, as to declare

that the statement of the President concerning the evils which remain under the newspaper code is part of a campaign to "smear America"! And from the day the President's statement was given out many other papers of large circulation, while refraining from such extravagance of denunciation, have completely changed the "tone" of their treatment of the administration.

Another cause for this increasing opposition to President Roosevelt on the part of the press is to be found in the proposed pure food and drugs act. Mr. Roosevelt cannot be held personally responsible for the form in which that bill was first presented to congress. But one of the closest of his advisers, Dr. R. G. Tugwell, was credited with being its original author; Mrs. Roosevelt early expressed her interest in the bill's passage, and in general the bill was regarded by newspaper publishers as indicating the inimical nature of the Roosevelt new deal to their own private interests. Why inimical? Because as Editor & Publisher, trade weekly, pointed out, 45 per cent of the national advertising in city newspapers would be affected by any such bill for the protection of consumers as has been under consideration. It now looks as though opposition from publishers, advertising firms and drug and food manufacturers had been sufficient to kill the prospect for a new law at this session of congress, or at least to insure that any law passed will be toothless. But the publishers will continue to believe that the attempt to pass such a law indicates the unfriendliness of the Roosevelt administration to a major source of their income, and that will continue to influence their attitude toward the President.

There is, of course, nothing in all this that sets the newspaper publishers apart in a specially reprehensible class. As will be widely said, they are merely reacting as any business man may be expected to react when the source of his profits is threatened. If newspaper publishers have grown rich and powerful while using a system of distribution for their product which involves child labor, while working their editorial employes long hours, while maintaining tsaristic hiring-and-firing powers, and while advertising commodities which are of debatable or deleterious quality, they may be expected—it will be said—to resent any threat to these practices. The observation has point. But when its point is admitted, then the fundamental contention of the President must also be admitted, namely, that the publishing of newspapers must be regarded as an industry, and that its tendency to exploit its workers in behalf of profits must be guarded against exactly as in the case of all other industries.

Not all the strictures here set down apply to all newspaper publishers. There are important exceptions to the number of those who are beginning to use their papers to oppose or undermine the NRA effort. Readers will recognize and honor those exceptions. Neither is every case of criticism of the administration to be interpreted as a sign of intent to discredit the President with the public. Mr. Roosevelt has given cause for criticism, and will again, on the part of those who are genuinely desirous that his new deal should succeed. But there are one or two pervasive facts that citizens will do well to hold clearly in mind. Thus, it is a fact that the newspaper publisher has been, up to this time, a rugged individualist of the first water. It is a fact that he tends to regard with suspicion, if not with resentment, any President or administration that would subject him to any form of social control. As this suspicion and resentment spreads among publishers, the thoughtful citizen will take with increasing reserve the newspaper treatment of the President.

Religion Must Lead a Revolution!

THE ARTICLE by Dr. E. Stanley Jones which was published in last week's issue of The Christian Century may become an historic document in Christian history. In many respects the most widely known American missionary leader, the one man on whom the mission boards could rely to draw enormous crowds to rallies all over the eastern portion of the United States and Canada, Dr. Jones closes a year of intense discussion of mission policies with the conviction that the hour has struck when Christianity must lead a social revolution! "Let's Go Forward Together," cries this article, and makes it clear beyond all mistake that the goal now to be striven for lies beyond "the framework of capitalism" in a new social order.

In the light of such a conclusion to his months of intensive contact with American church life and thought, all the other matters in which Dr. Jones has been involved in discussion in these pages become of such marginal importance that they must perforce recede into the background. There are still several points at which The Christian Century believes that agreement is less complete than Dr. Jones, in his article, seems to think. But what of it? All such topics for further argument lose their interest as well as their importance at the moment when this leader starts back to his battle line declaring, "Religion must produce a new order of society!"

That the importance may be clear of these final words addressed by Dr. Jones to American Christians as he was on the point of sailing for India, let them be quoted, just as they appeared last week:

> I refuse to stand with all religion against all secularism. There are times when I find I am nearer in spirit to the secularist than I am to the religionist. I am closer to Jawahir Lal Nehru, the secularist, with his strong and tender passion for an economic and social justice that will free the poor from their thraldom, than I am with the priests crying, "Religion is in danger," at every attempt to change conditions in behalf of human need.
>
> That leads me to say that I think the battle line has moved on since the publishing of the (laymen's) report. Many of the attitudes of the report on social reconstruction seem outmoded and out-of-date. The laymen were financed largely by perhaps the richest, if the most beneficent, capitalist of this age. No one believes that they were "instructed" as to conclusions. But if they had risen above the framework of capitalism in which they found themselves it would have been a miracle. They did not rise above it. They failed to give the missionary movement help at the place where it needed it most, namely, What attitude

should we take toward social reconstruction? Mind you, not social service within the framework of the present system, but *a shifting of the whole of society to a new and more just basis.* We are face to face with that question in both east and west. *We have got to provide an alternative to Marxian communism or succumb to it.* And the only way to beat them is to beat them to it. The laymen gave us little or no light here. At this place when we accept what the laymen say we must go beyond it.

The longer and more closely these words are studied, the more revolutionary they appear. Not only do they insist that the gravest shortcoming of the laymen's report—its "failure to help"—lay in its failure to free itself from capitalism as a premise, but they assert that Christianity, as such, is now under the necessity of providing an alternative for communism in both east and west! That is to say, religion must operate in the same field of human interests in which communism is operating, and it must so operate as to convince tormented humanity that it has more to offer in the way of help. It can do that, Dr. Jones declares, only by offering a new society!

It is quite impossible to grasp even the main outlines of the revolution in missionary work that such a conception, if it were accepted and acted upon, would involve. *Beyond any question, the implications for the missionary enterprise of these less than three hundred words written by Stanley Jones are immeasurably more radical, more freighted with the prospect of change from center to circumference, than all the volumes produced by the laymen's commission.* For as Dr. Jones sees and says, the most that the laymen were thinking about was reform; what he demands is revolution. Yet impossible as it is for the imagination immediately to encompass *all* that this involves, some things are at once apparent and clamor for consideration. What, for example, will be the effect of Dr. Jones's declaration on rural mission work in the far east?

Those great mission lands of the orient, India and China, are still dominantly rural, and will be so for centuries to come. Their problems are, fundamentally, land problems. Their farmers are desperately poor; staggering under monstrous tax loads; in bondage to rapacious landlords or money-lenders, or sometimes both. Here, for instance, is a portion of a review in the current (March) issue of Pacific Affairs, the quarterly issued by the Institute of Pacific Relations; it deals with a book just published in Shanghai on "The Land System of China": "In the present day, China is at that stage of the cycle where there are a large number of wealthy landlords who do not cultivate their lands, but live on the revenues collected from their tenants. But more than 80 per cent of China's population has always consisted of farmers, and so during these times when the bulk of the land is possessed by wealthy land-owners a great part of the population is reduced to poverty, because of the high rents due on the land. According to Mr. Chen's statistics approximately one-half of the arable land in China is in the hands of the wealthy owners, and the condition is rapidly becoming worse."

The situation is not materially better in India. Indeed, we have been informed by competent observers who have made careful studies of certain aspects of India's economic problems that a large proportion of the well-to-do urban members of Christian churches in India owe their comfort to their participation in money-lending to the farmers at usurious rates of interest. When, therefore, Dr. Jones speaks of "beating the communists to it," the reality which he has in mind in terms of the toiling millions of his beloved orient is the necessity of securing freedom and security for the land cultivator. That is exactly the program by which communism has been making such strides in China. A recent study of communist progress in that country, made by Lewis S. C. Smythe of the University of Nanking, describes vividly the way in which the communists redistribute the land among the peasants, wipe out debts, make equitable the burdens of taxation, and closes by saying: "The fundamental point is that any counter-communist program to be successful must effectively meet most of the needs of the people that the communists meet; and moreover, better and sooner than the communist does."

That is what lies in Dr. Jones's mind—that "better and sooner"!

Soon after The Christian Century—convinced of the unsatisfactory nature of the laymen's report in this regard and of the marginal character of much of the agricultural missionary work that has gone on—began to point out the need for Christian action with regard to these fundamental land problems, letters began to reach the editorial office demanding a specific program for action. The demand is justified, and there will be attempts made in these pages from time to time to suggest some things that such a program might include. But this much must be clear: such a program cannot proceed within what Dr. Jones has called the "framework of capitalism"; it must reckon with the certainty of becoming "involved" in political as well as social struggles; it is likely to become so deeply involved that progress under the direction of foreign missionaries becomes impossible, so that the Christian cause will have to be committed to the hands of nationals who are ready to run the risks of revolution.

It must not be thought that Dr. Jones is a voice crying in the wilderness, or that he alone among missionaries sees the new revolutionary forms which the Christian enterprise in the orient must assume. There met last summer in Kuling, China, a large group of missionaries to face exactly this same issue which Dr. Jones now insists that the churches must face. This group agreed on a ten-point program by which Christian missions in China can "beat the communists to it." The first point in that program is reform of land tenure. The second is promotion of cooperatives. The third is reform of local government. (That means, in the main, taxes.) These three things this group of missionaries insisted must become the immediate ends "upon which the Christian movement in China should concentrate." Among the other aims which were also avowed as goals of the missionary enterprise were promotion of trade unions and birth control! Just how complete the agreement on details would be between Dr. Jones and these missionaries in China we have no means of knowing. But this is at least the *sort* of speci-

fic program for missionary action which is certain to emerge the moment Christianity undertakes, in the words of Dr. Jones, to "shift the whole of society to a new and more just basis."

So revolutionary a force will Christianity become if Dr. Jones's call is heeded that not only will there be an end to all danger of that "mission imperialism" against which Dr. Hugh Vernon White, of the American board, was warning a few weeks ago, but it may also be necessary to withdraw occidental missionaries entirely. That is, unless such missionaries risk fate in the same way that communist missionaries have. For it must be remembered that when one speaks of outdoing the communists in behalf of the poor of the orient, the factor involved in the martyrdom of thousands of communist agitators must be taken into account.

It would be a mistake to see in Dr. Jones's words only a declaration of the need for a new religious enterprise on mission fields. "East *and* west," he cries. Religion must enter the revoluntary ranks in this country, and in Britain, as well as in India and China. The issues with which it must struggle preclude social neutrality quite as much among the victims of the inequitable distribution of abundance in the west as among the victims of the endless scramble for bare subsistence in the east. Moreover, there can be no hope of projecting and sustaining the revolutionary religion for which Dr. Jones calls in such lands as India and China unless religion in the supporting areas is afire with revolutionary fervor.

No church can be expected to uphold Stanley Jones or the missionaries in China in an attack on social injustice half a world away unless that church has had its heart set on fire by the effort to win a new society in its own community. Neutrality and indifference toward the need for social revolution here can produce nothing but neutrality and indifference there. It is the fate of religion in both hemispheres that is at stake when Stanley Jones declares that the time has come when missions must move forward beyond the idea of doing social service to dedication to social revolution.

This Shavian World

EDITOR THE CHRISTIAN CENTURY:

SIR: When that Irishman Shaw, who hails from Middlesex, Surrey and Kent, finds cause for abuse in these United States of ours, he is surely biting the very hand that feeds him. By one of those paradoxes that he, with Chesterton, turns out wholesale, his first breaking into print was in a letter about American evangelists, and his early socialistic impulses came from Henry George, whose work is now obscured by the smoke in our eyes. Again, it is in this country that some of his most famous plays have been first produced. Above all, the "authorized" biographer of Shaw, the man who plays Boswell to his Johnson, is none other than Professor Henderson of North Carolina.

Still another paradox, or variance with accepted "common" sense, comes in the man as a dramatist. Like his own creations, this seventy-eight year old gentle cynic is a reversal of expert judgment. If Freud has upset orthodox psychology as a layman, and if Gandhi, the Hindu, is the chief exponent of Christian pacifism, then Shaw is one of the world's most successful dramatists by violation of every known law of dramatic construction.

I had occasion recently, Mr. Editor, to make a fresh appraisal of this man's contribution to the world of ideas, and I was amazed to find how many of his plays also could be subsumed under the caption of a paradox. You have known that my gallic region would never submit to be divided into two, to say nothing of three parts, but I shall take my temerity in my teeth. I have selected only some of the outstanding plays in order to make a duodecimal scheme *a la* Shaw.

I. That those who *pray* loudest sometimes *prey* hardest. *Widower's Houses.*

II. That conventional matrimony is *not* marriage. *The Philanderer. Overruled.*

III. That parents should be brought up to respect their children. *Mrs. Warren's Profession. You Never Can Tell.*

IV. That woman is the real wooer. *Man and Superman.*

V. That we find Reality when we quit looking for Happiness. *Heartbreak House. Candida.*

VI. That Education with a capital E does not educate. *Pygmalion.*

VII. That supposed giants are only life-size. *Caesar and Cleopatra. The Man of Destiny. Great Catherine.*

VIII. That the most religious people are outside the churches. *The Devil's Disciple. Showing Up of Blanco Posnet.*

IX. That soldiers are the greatest cowards. *Arms and the Man. O'Flaherty V. C.*

X. That poverty, and not wealth, is the root of all evil. *Major Barbara.*

XI. That fiction is the best vehicle of truth. *Back to Methuseleh.*

XII. That our best thoughts are our *after*-thoughts. *Saint Joan.*

Perhaps, sir, we may regard the irreverent Mr. Shaw as a necessary nuisance who refuses our labels and disturbs our smugness. Negative as he is, the condemnation that endures unto the end is salutory, but I remain,

Yours for a super-Shavian world,
QUINTUS QUIZ.

The Cross

A CROSS? That?
That shapely, smooth-wrought thing of shimmering gold,
That lovely, polished mass so finely tooled,
Clean, straight, symmetrical, beautiful,
In the dim, religious light upon the altar—
That, a cross?

The cross!
Against a darkening sky, three crosses!
Rough-hewn, sharp-edged, splintery;
No studied elegance nor smoothness there,
But nails, and tearing flesh, and blood!
Ah, God, blood, and agony, and death!
The cross—beautiful?
That—a cross?

CHARLES S. BRADEN.

Dare a College Be Christian?

By Kenneth Scott Latourette

AMERICAN higher education owes an incalculable debt to the church. Most of our older colleges and universities and a majority of our younger ones were founded by Christian people as avowedly Christian institutions. In their youth most of them have appealed for funds on the ground that they are Christian. Into them have been poured hundreds of millions of dollars by those who have believed that by so doing they were contributing to a Christian cause. Scores of them are today asking for support on the ground of their Christian purpose. They have been and are one of the major benevolences of the churches. It is, therefore, of primary importance to determine whether our professedly Christian colleges and universities deserve the name. Are they actually Christian? Or, at least, are they more nearly so than sister higher educational institutions which make no such claim? Are they making, through their graduates, a distinctively Christian contribution to the churches and to the community at large which but for them would not be made and for which one cannot look to tax-supported schools?

The Weakening of the Christian Tradition

Strange as it may seem, we appear never to have had a careful, objective study to determine whether Christian colleges as a whole are actually doing what they claim to do—whether they develop Christian character. Nor do we accurately know the extent, if at all, to which they are responsible for the leadership of the church. We seem, indeed, to have had no such examination, at least recently, of the product of even one college. It is a commonplace that among the alumni of Christian colleges are numbered a large proportion of our leading Christian laymen and of our ministers and missionaries, but we do not know accurately how large a proportion of these owe to their alma mater the impulse which led them to become what they are. Colleges which appeal to denominational loyalties or which have the reputation of being Christian naturally attract from church circles students from earnestly Christian families and those who are preparing for professional leadership in the churches, but we have never determined to what degree, if at all, such colleges have enabled them to develop in a Christian fashion beyond what would be possible in institutions which make no claim to being Christian. We do not know, in other words, whether the so-called Christian colleges are having the distinctive and peculiarly Christian effect upon their students which their avowed purpose would lead one to expect.

While we cannot say with assurance that the colleges which assume the name of Christian are achieving results which warrant that title, we do know that in general, although with some worthy exceptions, as such institutions grow older they become less and less pronouncedly Christian in the attitudes of their faculties and student bodies. Scores of colleges and universities which bear in their charters and on their official seals indelible evidence of their Christian birth and original purpose are today no more Christian than the community about them, and, in many instances, are less so. Some sort of chapel service and a department of Bible or religion may survive as a kind of vestigial evidence of the purpose of the founders, but many members of the faculties either ignore or openly scoff at Christianity. Indeed, one sometimes wonders whether the remembrance of the institution's parentage may not have led some of the faculty to be more openly scornful of Christianity than if the college had been sired by the state. It would be difficult, moreover, to distinguish the social and athletic life and the campus politics of one of the older Christian colleges from those campuses which have never made such a profession. To the stranger whose impressions have not been dulled by familiarity, this feature of our educational history must seem one of the most striking and thought-provoking phases of American life. Is it because an institution cannot be at once intellectually active and honest and at the same time Christian? Or is it a gigantic betrayal of trust?

The reasons for the change, although often complex, are not far to seek. First of all, as an institution becomes older the character of its student body usually is altered, and fewer students come because of the college's Christian traditions. If the location is a large city, the college may become a kind of community enterprise and the composition of its student body be determined by geographic propinquity rather than religious interest. Fraternities, if they are strong, tend to draw students because of their social acceptability, and alumni athletic interests seek to recruit those who will insure winning teams. The urge, especially in these financially parlous times, to obtain a large student body to maintain college budgets through tuition receipts discourages any very close scrutiny of the religious background of those matriculating.

Alumni Influence

If, from any or all of these causes, the student body once ceases to have a large or influential element who are there because of the college's Christian purpose, the fight to maintain the Christian character of the campus has probably been lost. These students become alumni. From them are sought funds for endowments and buildings. Through their representatives on the board of trustees eventually they will control policies and the selection of members of the faculty, and by almost insensible stages the departure from a distinctively Christian character will be effected.

A second factor, and usually more immediately obvious, is in the composition and attitude of the faculty. In the initial stages of a college's history, the leading teachers are those who have been attracted by the avowed Christian purpose of the undertaking and who are willing to make prolonged sacrifices to insure its

success. As the years pass the spirit of mission tends to fade, and, especially if endowments come and positions on the staff become academically desirable, members of the faculty grow less and less interested in the adventure of achieving a Christian college. The graduate schools in which most college teachers are trained do not prove conducive to the maintenance of a warm religious life. Here are focused the intellectual currents of our day, and for some years past these have been away from religion. What passes for the scientific attitude is often either coldly critical, subtly contemptuous, or openly scornful of religion. As a result, those teachers who desire to remain Christian find it necessary to breast a fairly strong tide. Few indeed are the thoughtful Christians who have not been troubled by the intellectual questionings of the age and many on the faculties of our professedly Christian colleges have felt either that they can no longer honestly call themselves Christian or have had their convictions more or less permanently shaken. Others, without any great intellectual struggle, settle unimaginatively into the comfortable routine of an assured position in an endowed academic community and, while outwardly conforming to the religious ideals of the college, have no passionate interest in them.

What Can Be Done?

A third cause of secularization is in the sources of the institution's financial support. As long as these are predominantly from those interested primarily in the Christian character of the college, the incentive to attain that purpose may remain strong. However, in the pressure for funds and buildings, sooner or later appeals are made to those not so concerned. Support is sought from local business men and from wealthy graduates. As a rule these care little or nothing for the religious side of the college's life—perhaps because they have obtained their property by conforming to our somewhat pagan economic system. In the long run those who pay the piper call the tune. The administration and faculty tend to reflect the attitudes of the chief donors.

Under these circumstances, what can professedly Christian colleges do to clarify their task and to be more nearly worthy of their title?

First of all, they can join in initiating and carrying through a study to determine just how far, if at all, they are making for Christian character and leadership. Since many of them continue to appeal for funds from Christian folk on the ground that they are achieving these results, and since no accurate figures exist to determine whether this claim is warranted, the only honest steps are either to cease to make the claim or to determine the facts in some incontrovertible fashion. Such a study had best be made either by the colleges themselves or with their hearty cooperation, if for no other reason than to show that they believe they have nothing to fear and are willing to rest their case upon the evidence. This study should be entrusted to investigators against whose competence and objectivity no valid criticism can be raised.

In the second place, each college ought to undertake a frank and thorough discussion of what the program of a Christian college should be, test its own life by the standards so arrived at, and set about courageously in such a reorganization as may be necessary to approximate to its ideal. Such a discussion should be undertaken by the responsible bodies and should be unhurried and fearless. In most institutions it can probably best be begun by the faculty itself, with the cooperation of the president. In at least some of its stages the trustees and representatives of the student body and alumni ought also to join in it.

Scrutinizing Endowments

This study will need to take into consideration the entire scope of the institution's organization and of its impact upon its student body, its local community, its denomination, and the world as a whole. It must go into the sources of income, particularly the securities in which endowments are invested. All endowments involve an entangling alliance with an economic order with some of whose basic assumptions and practices Christianity must take issue. Some investments, however, judged by Christian standards, are more palpably reprehensible than others. If finance committees of boards of trustees are to be worthy of the name Christian, they must scrutinize their investments on the basis not only of security but of service to society.

The discussion must also include the faculty itself. It must inquire into standards of selection. Certainly if the college is to be Christian the members of the faculty must have a passion for the search for truth, must have been willing, so far as their means have allowed, to take time to acquire the best possible technical equipment in their respective fields, and in their attitudes in classroom and laboratory must inspire honest work, fearless thought, and an eagerness in intellectual pursuits. Faculty members, if they are to be worthy to lead in a Christian institution, must themselves have a vital and growing experience of the Christian life; they must have a deep, sacrificial interest in their students as human beings, and a willingness to take endless time with them in forming friendships and, when opportunity or need arises, in helping them with the manifold problems which beset the adolescent. They must themselves be intelligent religiously and in the light of the questionings of our time have thought sufficiently to be able to give a reason for the Christian faith within them.

Life Within the Faculty

The discussion too must include in its scope the attitudes of the faculty toward one another and toward the administration. The Christian character of many an institution is hampered or nullified by factions, jealousies, petty gossip, distrust, the frictions of personalities who have not learned to bear and forbear, and by failure of the president or the board of trustees to take the teaching staff into their confidence and to share with them the government of the institution. If a spirit which can be called Christlike is to prevail, such issues must be frankly faced and met, perhaps by reciprocal confession and forgiveness, perhaps by the revision of

administrative machinery to promote and express more fraternal relations within the staff.

The content of the curriculum must be examined, to see whether it is preparing students to take their part intelligently and successfully in meeting, in a Christian fashion, the problems of contemporary thought and society. Many of our academic communities, especially of our smaller denominational colleges, seem to be isolated, absorbed in the activities of their own campus groups, almost unconscious of the tides which are sweeping across the world. Some of them, indeed, including several of the oldest which bear the name Christian, are in fact delightful, aristocratic country clubs, with a minimum of intellectual interest and as divorced from the life in the village, the town, or the city in which they are set as though they were on a different planet. What wonder that their graduates go out wishing to continue to hold their privileges and become members of a selfish, possessing, wealthy class!

Naturally, of course, the formal religious exercises of the institution and the provision for religious instruction must come in for examination. Chapel is too often perfunctory instead of being, as it ought to be, the heart of the institution's life, and sometimes the classes in the department of religion, far from being the most stimulating and inspiring, are intellectually the least respected in the curriculum. Classroom attitudes, especially with respect to honesty, need to be faced. An atmosphere can be cultivated in which not only all forms of cheating, but slovenly work will be held up to scorn by campus opinion.

What Price a Football Championship?

The entire range of extracurricular activities must come in for review. Any racial discrimination should be impossible. The fraternity and sorority life needs to be faced and dealt with courageously and thoroughly. The factions, the political cliques, the snobbery, the extravagance, and the sense of privilege without responsibility which so often go with these organizations certainly have no legitimate place in a Christian community. The dishonesties and graft in campus organizations must be dealt with. The ever perplexing question of amusements will have to be looked at. Many colleges calling themselves Christian do not face squarely the problems brought by dancing, for instance, and are content with certain official taboos which they are constrained by student pressure more and more to relax without really coming to grips with the situation. Very few colleges seem to be actively concerned with the character of the movies which the majority of their students regularly patronize.

The college's athletic life must be considered, with such questions as subsidies to athletes, the attitudes of the coaching staff, the disruption of the institution's life by the big games, and the even more fundamental issue of the place of athletics in normal life. An institution has not been faithful to its trust unless it has enabled students to know their bodies, how to get the most out of them in the work of life, to acquire the ideal of play as well as of good sportsmanship and certain skills which they can carry over happily and safely into the years after graduation. How far our standard sports—football, track and basketball—meet these requirements is at least debatable.

The college which seeks to be Christian, moreover, must scrutinize afresh its requirements for admission. It is a question whether any institution can long have a positively Christian effect unless it has a considerable proportion of students who are actively in sympathy with the purposes of the founders and faculty and who command the respect of their fellows.

What Is an Education For?

The world desperately needs colleges which will dare to make the venture of being Christian. As it is, much of the fundamental attitude of our prevailing education is socially disintegrating and destructive. In its questioning of the ultimate values set up by Christianity and in failing to substitute others for them, it has deprived education of moral objectives and of standards by which we may judge whether what we seek to do for a community is good or bad. As a result, a "liberal" education becomes a selfish amusement. We pursue it simply because it interests us, and our colleges send out graduates whose main objective in life is to do what amuses them regardless of its effect upon the community. Has not their education taught them that no way exists for ascertaining whether what they do really helps or harms others?

The tendency of our higher education, deprived of the earlier Christian ideals which it once sought to embody, is to take from life any meaningful objective. Only the carry-over from earlier more nearly Christian days prevents our campuses from breeding men who have no interest in life but to entertain themselves, who scramble heartlessly for enough of the material resources to enable them to enter or remain among the economically privileged classes, and who are skeptical of the validity of all that claims to be good. That way lies destruction both for the individual and for civilization. That is the direction in which present higher education is headed, and that in spite and even because of its huge endowments and great buildings. In such a situation colleges and universities which will dare to enter on the Christian pilgrimage have a unique and urgent mission.

Witnesses

THE spires of country churches,
Simple, tall, and true,
Built by village carpenters—
A craft the Master knew;

The bells of country churches,
Solemn, sweet, and clear,
Singing across the dusky fields,
Calling that He is near;

The folk of country churches,
Following where He trod,
Loyal as were His fisher folk—
Witnesses of God!

LESLIE SAVAGE.

Self-Portraiture at Washington

By Bradford Young

ONE thing can be said for the patent medicine men and their allies who have been lobbying against the new food, drugs and cosmetics bill —they believe in themselves. They believe so earnestly that they are unconscious of the frightful self-incriminations they have read into the record of the hearing on the original administration bill. God has been good to the consumer. He did not answer the prayer, "Would God mine enemy would write a book." He did better. He had the medicine men and their advertising agents testify to the extent of 326 pages of the hearing record. The best arguments in favor not only of a new drug and food bill but also of a new control over business are found on these pages.

At the hearing the manufacturers, distributors and advertisers showed a cheerful complacency toward present evils, professing that a little tinkering with the 1906 law was all that was needed. They showed plainly that their idealistic pronouncements about truth in advertising are meant to be only pronouncements. They revealed that they look upon the public as profitable game and that their idea of protecting the public is to pass a kind of conservation law that would keep the game trustful and plentiful by preventing a few game hogs from spoiling the hunting. And in all this they simply repeated the attitudes that Dr. Wiley, author of the first food and drugs law, found universal among them thirty years ago. The hearings on the proposed new law may not lead to much improvement in legislation but, thanks to the self-revelations of the men who have fought it, they should at least put a final end to illusions regarding the nature of the commercial world.

LIBRARY MICHIGAN STATE NORMAL

Building Tombs for the Prophets

In their criticisms of the bill the commercial group followed an almost invariable pattern. In glowing terms they praised the old food and drugs law, the enactment of which their predecessors had fought so vehemently in 1906. In 1906 the author of the bill, Dr. Harvey Wiley, was advised to leave Atlantic City for fear of being mobbed by a business men's convention which he was scheduled to address. But in 1933, Dr. Wiley, had he lived, could have heard Mr. Philip, counsel for the Association of National Retail Druggists, say at the Copeland hearing: "If it were my privilege to write the great men of America, I certainly would put Dr. Wiley way up in the head of the list, because I regard him as one of the great men of this country."

After thus garnishing the tomb of the prophet, whom their fathers stoned, they next lauded the purposes of the Copeland bill. They believed, they said, in telling the truth, the whole truth, and nothing but the truth about their products—but not now! The patent medicine business lives by mystery. Thymol, plus small quantities of boric and benzoic acid, can be mixed and marketed at many times the actual cost, because the public has been led to believe that Listerine is a remarkable scientific discovery with extraordinary virtues. The formula for many proprietary drugs is simply taken out of the Pharmacopoea and sold under a high sounding brand name at a fancy price. The Copeland bill proposed to compel the printing of the names and proportions of the ingredients in such medicines.

Keep the Consumer in the Dark!

The supreme court has definitely ruled that the state has a right to compel medicine manufacturers to tell customers what they are getting when they buy a proprietary drug. Such a provision would deflate the prices of many nationally advertised products over night. People won't pay high prices for trifling quantities of common and inexpensive drugs. The medicine men know that. So they prefer mystery to candor. They charged that this legislation would provoke piracy of valuable formulae. On questioning, however, it appeared that they all knew each other's formulae anyway. There were no momentous secrets. Only the consumer was in the dark, and they proposed to keep him there. It was better business. Senator Copeland's committee obligingly acquiesced and dropped this clause from the bill.

Not only did the manufacturers want to keep the constitution of their drugs unknown, but also the probable effects of their use. The bill proposed that a drug sold to treat a disease must say on the label and in advertisements, "not a cure," if it isn't a cure. Bayer's aspirin, for example, would have to say, when talking about colds, that it is not a specific cure for a cold, only a help in treating some of the symptoms. What a refreshing confession that would be! There are very few specific cures known to medicine and they are not proprietary drugs. Naturally the medicine men did not want the public to know that their products will not cure. Perhaps they wouldn't sell so well. So they persuaded the Copeland committee to soften this clause too.

Advertising's Technique

Not much is gained, however, by more informative labeling, as long as false advertising is limited only by the credulity of the public. Lest anyone suppose that advertising technique has changed much in the past thirty years, let him read Dr. Wiley's account of it in 1900. "Patent medicine makers and sellers hit upon every passing whim and fancy to advertise their goods. The microbe created quite a furor in the public mind, and the nostrums glibly guaranteed to 'cure' the microbe in whatever form he might be or in whatever hiding place this monstrous creature might be found. Germs and bacteria replaced the microbe in the public interest and 'medicines' sallied forth to attack germs and bacteria." Dr. Wiley might have been describing a modern Listerine ad.

For years advertising clubs have sworn allegiance to the motto, "truth in advertising." The National Association of Broadcasters had its code of ethics read into the record as evidence of its high principles. Mr. Falk, speaking for the Advertising Federation of America, "wholeheartedly approves the objectives of the Copeland bill" and said his organization "has for more than 20 years been an aggressive proponent of the 'truth in advertising' movement and welcomes any constructive practical legislation which will help to increase the *believability* of advertising." (Italics mine.) But curiously enough, he did not find the provisions of the present bill constructive!

The bill read, "An advertisement of a food, drug, or cosmetic shall be deemed to be false if in any particular it is untrue, or by ambiguity or inference creates a misleading impression regarding such food, drug, or cosmetic." That is a clause well adapted to stop such advertisements as those of the hair restorers which insinuate that they will make a bald pate bushy without actually saying it. But the advertising fraternity did not welcome this promising step toward the realization of their ideals. In fact they insisted that any effective attempt to make advertising truthful would destroy their industry.

Truth in Advertising, Ltd.

The brief for a New York advertising agency said, "We are of the opinion that there is scarcely a food advertisement in the December Good Housekeeping, McCall's, Ladies' Home Journal, Woman's Home Companion, Pictorial Review, or Delineator that could qualify under the language of the proposed statute." Mr. Baldwin, on behalf of the National Association of Broadcasters, said: "A strict interpretation of the bill as it stands would destroy the entire advertising business of the United States." And Mr. Mock, representing the Associated Manufacturers of Toilet Articles, scored a point when he claimed that under the proposed law the recruiting ads for the navy would be illegal because "those posters never show a gob swabbing a deck." Mr. Parlin, of the Curtis publishing company, said: "The National Publishers association voices its hearty approval of legislation to prevent false advertising of food, drugs, and cosmetics." But he went on to say: "The reduction of advertising to cold, factual statements which would pass the rigid censorship of literal-minded chemists and physicists would kill advertising."

What advertising thrives on was best stated by Mr. Benson, for the American Association of Advertising Agencies, when he said: "People want, and will always want, their information about merchandise in the cheerful, inspiring, and optimistic mood of advertising. . . . They want to feel that a given product will do something to make life brighter and better—more endurable and less drab—for themselves and their children. . . . No government can afford to tamper with that force. It runs through the human heart. It moves the human will. It idealizes a world of things. Those who look upon this force as waste must think the same of life itself with all its vanity, hope, and aspiration motivating progress." With such a glorious social function assigned to the advertising of Pepsodent antiseptic and tasty yeast, who will be so unfeeling as to raise any question of truth?

What advertisers want when they talk about regulation in the interest of truth, they made abundantly clear in these hearings. They want a law which will prohibit only the grosser forms of deception. More indirect lying can then go on with the apparent blessing of the government. Advertisers hope in this way to restore the flagging faith of the public in the latest scientific claims of the copy-writers.

Putting Pressure on the Press

The average consumer has been quite unaware what a mobilization of commercial interests against this bill was effected. Dr. Wiley noted in his autobiography that among the most powerful opponents of the original pure food and drugs law was the press. He wrote: "The patent medicine manufacturers furnished a great bulk of the average newspaper's advertising, and therefore its income. Advertising contracts were held as clubs over the heads of the editors and publishers, and many newspapers were definitely under the influence of the quacks." This traditional tie-up was maintained at the recent hearing by the appearance of the American Newspaper Publishers association, the National Editorial association, and the National Periodical Publishers. An example of the kind of pressure brought upon the press is to be found in a letter addressed by a patent medicine manufacturer to publishers, in part as follows: "Your pocket book is about to be filched (by the Copeland bill). . . . We ask you to take an active, aggressive stand against the bill, not as a matter of cooperation to us or other advertisers, but for your own business interests and the best interests of your community. An isolated editorial or two will not suffice in this matter. . . . If this bill should become law, we will be forced to cancel immediately every line of . . . advertising. We hope you will act promptly and continuously on this between now and the time congress convenes."

Moses to the Rescue!

Nor did they overlook the legislators themselves. Fleishmann thoughtfully engaged Senator Copeland who introduced the bill, to broadcast on the yeast program. After closing the hearing on the bill to bring truth to advertising, Senator Copeland stepped to the microphone to praise a product that might well be prosecuted under his own bill! But this is old stuff too, for Dr. Wiley was offered a retainer as consulting chemist for a group of whisky "rectifiers," but he indignantly refused. Perhaps it is only a coincidence that under Dr. Copeland's chairmanship the original bill has been weakened at important points, until as I write it has reached a point where it is next to no bill at all.

But Senator Copeland was not the only ally sought by the business group. Moses was another. Mr. Fraser, speaking on behalf of the International Apple association, argued in favor of higher tolerances for poison-

ous spray residues, as necessary to combat insects. He said: "A very wise legislator and administrator named Moses, 3,500 years ago, told his people that the great problem confronting them in their existence was the control of insects. . . . He said, 'You cannot serve Baal,' for Baal was the god of flying things (sic). 'If you are going to live, you cannot let him live; you must rid yourselves of him and his entirely.' "

There was not a single advertiser who would endorse the bill so long as it had teeth in it. Among the manufacturers there were exceptions. Heinz, the Tri-State Packers, Squibb, and the Vitamine Food company endorsed it as it applied to them, even going so far as to suggest stricter provisions. But the overwhelming majority could see nothing but ruin in it. Speaking for the National Association of Retail Druggists, Mr. Philip declared, "The disastrous provisions of this bill could wreck the industry of pharmacy." A manufacturer of patent medicines said: "The first of the worst features of the pending bill is that it would be absolutely destructive of a great and perfectly legitimate industry." What an indictment they draw against their own business! They say plainly that they cannot tell the consumer the truth about their products and remain in business.

These prophecies of doom must not be taken too seriously, alas! They have been made before. Dr. Wiley records that, in 1905, "the committee rooms were jammed with attorneys for the canning industries using preservatives in food manufacturing, for drug and whisky interests and for proprietary medicine vendors pleading that the law was too harsh and would ruin business." But despite the passage of the law the funeral did not come off. So it will be now. The revised Copeland bill may be passed. But it may be confidently predicted that only a very small percentage of the patent medicine and cosmetics will be affected by its enforcement. Many firms will continue to exploit in new ways the ignorance and superstition of ailing Americans. They will be looking for loopholes and they will find them. Some of the holes they themselves put there with the help of Senator Copeland. But perhaps the day of state medicine is not so very distant, and when it comes the lamentations of the drug lobby will be too sincere and heart-rending even to contemplate.

How Do I Know About Hitler?

By John Haynes Holmes

I NEVER denounce the Hitler horror but what sooner or later I am myself denounced for believing the current reports about nazi Germany. I am charged with inconsistency for accepting so-called "atrocity stories," when I steadfastly rejected such atrocity stories in the days of the world war. After twenty years of resisting anti-German propaganda and anti-bolshevik propaganda, and anti-radical propaganda in this country, I am accused of falling easy victim to anti-Hitler propaganda. My hour of intellectual and moral collapse, I am told, has come. I am just as gullible, prejudiced and hateful as any of the 'phobists who busied themselves in spreading lies and fomenting ill will during the vast upheavals of war, revolution and disaster which have convulsed the world during the past two decades.

It might be sufficient to answer these charges if I were so minded, by referring to the record. If I could go through the excitement of the world war and the furore of the Russian revolution without being deceived, why should it not be presumed that I could keep my head under the impact of the Hitler regime? My years of experience in observing cataclysmic events, and in successfully training myself to sift evidence, analyze reports, recognize facts, and detect propaganda, must have taught me something about the nature of truth and error in times that try men's souls. As for my critics, why should I trust them today when I could not trust most of them yesterday? If I know that they were swayed during the war not by reason but by emotion—a pro-German devotion to their native land which led them to defend even the wrong of the Belgian invasion and the horror of the "Lusitania" sinking—why should I not suspect that they are now driven by the same emotion to the same apology for ill? I see nothing in the record, in other words, to persuade me that these critics may be right, or that I must be wrong.

No Claim to Infallibility

But I do not want to rest my case upon any such personal and therefore biased grounds as these. I make no claim to infallibility. I have been mistaken before in my time on many a crucial matter, and may well be mistaken again in this Hitler business. So I propose to begin over again, and judge this present situation on its own merits. What are the factors in my judgment today? What are the influences which have moved my mind in this latest convulsion of the nations? What reason have I to believe that I am not deceived in my conviction that Hitlerism is a reversion to barbarism, and a menace therefore to every precious thing in our civilization?

As I survey the data which have been determining my opinion of nazi Germany, I note the following:

1. The fact, undisputed and indisputable, that refugees, Gentile and Jewish, rich and poor, men, women and children, have been pouring out of Germany like a flood ever since Hitler came to power! The Geneva commission on refugees announced some time ago that people are escaping from Germany, as from a burning building, at the rate of 10,000 a month. This fact speaks for itself. Citizens do not run away from their

native land except under conditions of terror and despair. When we saw refugees pouring out of Russia in the early days of the revolution, we did not hesitate to draw the inference. Why hesitate with Germany? I find awful significance in the fact that for the first time in history, in time of peace, it has been necessary to appoint an international commission to take care of the refugees from a so-called civilized government.

First-Hand Evidence

2. Personal contacts with refugees! I have met and talked with a certain number of refugees from Germany, and have heard directly or indirectly from many more. I have looked into the faces of these refugees, heard their stories, read their letters and testimonies. I never believed the old "atrocity stories," because I never saw a child with its hands cut off, or a woman without her breasts, or a Canadian soldier nailed to a cross. I have refused to believe the worst of the anti-bolshevik yarns because I have yet to see a nationalized woman or a butchered priest. But I have seen with my own eyes and touched with my own hands some victims of Hitler's troopers, and I believe even as Thomas believed when he touched the wounds of Christ.

3. Nazi data—documents, books, literature. By documents I mean transcripts of laws, decrees, constitutions, and other official state papers adopted, published, and enforced by the Hitler government, and thus as incontrovertible as the constitution of the United States and its statute laws. By books I mean, for example, nazi textbooks used in the public schools, anti-Jewish pamphlets and volumes issued by the party or the government, and other publications of official propaganda, copies of which I have seen and handled. By literature I mean Hitler's "Mein Kampf," Rosenberg's "The Myth of the Twentieth Century," Graf von Reventlow's organ, Reichwart, and speeches by Hitler and other leaders. All of this varied material has one unvarying characteristic—it convicts the national socialists out of their own mouths.

4. Books about Germany written by trusted scholars and trained observers. These run all the way from Edgar Mowrer's "Germany Turns Back the Clock," published shortly before Hitler gained office, to Dr. Charles S. Macfarland's "The New Church and the New Germany," which has just come from the press. The most valuable and important of these books is Professor Calvin B. Hoover's "Germany Enters the Third Reich." This volume is objective, good-tempered, moderate, impartial, authoritative, and utterly damning.

Reliable Journalists

5. First-hand dispatches of newspaper correspondents, some of whom I know personally, and all of whom I know by reputation. From the beginning of the Hitler regime, there were posted in Berlin such men as Birchall Enderis of the New York Times, Elliot of the New York Herald-Tribune, Knickerbocker of the New York Evening Post, Mowrer of the Chicago Daily News, Lochner of the Associated Press, and the German representatives of the London Times and the Manchester Guardian. These men are all of them journalists of worldwide fame and unimpeachable integrity. Daily they have been sending dispatches to their papers which constitute the current history of the nazi revolution. Never has any such world event been "covered" by so numerous a body of experienced and trusted observers. In the Russian revolution, the newspaper dispatches bore the date-lines of Riga and Helsingfors; in the world war, they were stories written under the control of the military censorship, and frequently manufactured by the official propaganda bureaus. "Now it can be told," cried Sir Philip Gibbs, with infinite relief, when the war was over, as though truth long repressed must now at last explode! But in this German cataclysm, truth has been told right along in day by day reports from those who have seen with their own eyes and heard with their own ears. Like light breaking out of darkness is the story of Germany (1933) as compared with the stories of Russia (1917-22) and of Europe (1914-18).

6. First-hand accounts of impartial visitors and observers—not tourists who find hotels comfortable, streets quiet, and trains on time, not Germans, or German-Americans, or pro-Germans who think everything is right because it's "made in Germany," not Jews or socialists or communists or intellectuals who have suffered and therefore are stricken and offended, but impartial spectators who are interested in the scene and know how to report it. Of these, who have been many, I name two by way of illustration—Robert Dell, of the Nation, a veteran English journalist, and Alice Hamilton, a medical scientist of Boston. If I knew nothing about nazi Germany except Dr. Hamilton's description, in her three articles in the Survey Graphic, of what the Hitlerites have done to the Jews, the trades unionists, and the intellectuals of Germany, I should know enough to know that the nazis, tested by every standard of modern civilization, are savages.

These are the sources of our information about Germany today. Let no one say we do not know or have been deceived about what is going on in the reich. We know with a certainty and a fulness which make the Hitler regime the most terrifying experience since the world war itself.

Alabaster Cruse

GIVE me, O God, the understanding heart—
The quick discernment of the soul to see
Another's inner wish, the hidden part
Of him who, wordless, speaks for sympathy.
I would be kind, but kindness is not all:
In arid places may I find the wells,
The deeps within my neighbor's soul that call
To me, and lead me where his spirit dwells.
When Jesus lifted Mary Magdalene
And Mary came with alabaster cruse,
A deed was wrought—but more; and there was seen
The bond of holy love of which I muse.
Give me, O God, the understanding heart
Lit with the quickening flame thou dost impart.

GEORGIA HARKNESS.

BOOKS

Belgium's Heroic Cardinal

THE LIFE OF CARDINAL MERCIER. *By John Gade. Charles Scribner's Sons, $2.75.*

IT IS a wholesome thing for members of any grand division of the church—Protestants, for example—to find certain representatives of another division to whom they can give hearty and affectionate admiration. A sense of spiritual kinship is thereby established which, though it works in only one direction, serves to diminish the alienation between the separated groups. Protestants have long found in Saint Francis such an object. They have not only admired him, but they have enjoyed with complacency the feeling of generosity which it gave them to be able to praise so highly a character so thoroughly Roman Catholic. Cardinal Newman has occupied a somewhat similar position. More recently, Cardinal Mercier has become the recipient of scarcely less adulation. It has become a convention that no word is to be spoken in criticism of the Belgian patriot-cardinal whose heroic stand during the war made him a tower of strength to his own country and to all the people of the allied nations a symbol of spiritual power enlisted in the service of a righteous cause.

Mr. Gade—a Protestant, I understand, and thoroughly conversant with at least one aspect of his subject through residence in Belgium as a member of the relief commission during the war—has followed this tradition to the letter. The tone throughout is that of a determined contributor to hagiography. No shadow must be allowed to dim the luster of his subject's reputation for perfect piety, charity, wisdom and scholarship. He was always right. His opponents were always wrong. His enemy, Collinet, who maneuvered despicably to cramp his work at the Institute, was a representative of "twentieth-century democracy," while Mercier—his "democracy medieval in comparison"—meekly submitted to his superior's unmerited censure with the prayer, "Lord, I gladly accept this humiliation if it be to Thy glory." As a leader in the revival of Thomism, "he had the genius to speak of Saint Thomas in terms of modern science, and of the latest scientific innovations in terms of the medieval scholar. This was because he had a clear perception of the vital issues, so that he was not confused by the errors of the contemporary philosophers, but with a sure hand cleared away the obscuring falsehoods, revealing in their naked simplicity the great Thomistic truths." But while the author thus appears, both in this passage and throughout his discussion of the subject, to ally himself with Mercier as a champion of Thomism, he makes no attempt to tell, in terms of philosophy or theology, what was the meaning of the neo-scholasticism to which Mercier devoted so large a portion of his life, or to state any of those "great Thomistic truths" which Mercier revealed in their naked simplicity.

At the age of thirty-one, Mercier visited Rome, pledged to the pope his perpetual devotion to Thomism, was appointed to the new chair which had been established at Louvain for the purpose of making a Thomistic synthesis of the modern sciences and of these with theology, and then went to Paris for four or five months to find what modern science was about. A critical biographer bent upon evaluating his subject's services in reconciling modern science and medieval philosophy might well have investigated the extent of his acquaintance with science. The point is vital, not merely for a technical discussion of neo-scholasticism, which may perhaps properly be omitted from the biography even of a neo-scholastic, but also for a careful estimate of the personality of the man.

A sufficient account is given of the cardinal's interest in the reunion of the churches (the Malines conversations)—brief but sufficient to show that, with a broadly brotherly spirit, he had no other conception of reunion than as a return to Rome. "Neither I nor my friends," he afterward wrote, "ever for a moment thought of sacrificing, at any cost, for a senseless desire for union, a single article of the Catholic, apostolic, Roman faith." Which, of course, was perfectly natural and to be expected.

The entire omission of any reference to Cardinal Mercier's attitude to Catholic modernism is perhaps to be accounted for by the biographer's unfamiliarity with the religious history of the period. It was an issue of some importance. Readers more conversant with the main currents of Roman Catholic thought during the last thirty years will not need to be reminded that Cardinal Mercier's Lenten pastoral letter for 1908 contained a severe denunciation of modernism, attacked Father Tyrrell as one of its most dangerous exponents, and called forth Tyrrell's "Medievalism" in reply. Laveille, in his Life of Cardinal Mercier written for Catholics, says that in this Lenten pastoral Mercier "demonstrated the propriety of the pope's censure" of modernism. One would be interested in knowing what his Protestant biographer thinks about it.

Documentation is almost entirely absent. Most of the works listed in the appendix are secondary authorities and more than half of them are biographies and eulogies published since Mercier's death in 1926. This does not matter so far as concerns the treatment of the cardinal's war-time services, for there the author speaks from his own knowledge and in that field he has made an interesting and valuable contribution.

W. E. GARRISON.

Is Germany Preparing for War?

NAZI MEANS WAR. *By Leland Stowe. Whittlesey House, $1.50.*

GERMANY PREPARES FOR WAR. *By Ewald Banse. Translated by Alan Harris. Harcourt, Brace & Company, $3.00.*

THERE are approximately a million uniformed marchers in Germany today, exclusive of the regular army. Does this mean a revival of militarism? Does it mean that the present German government is preparing a new army for a new war? German officials insist that it does not. They say that there is no more military significance in the uniforming of a million Germans in the *sturmabteilung, schutzaffel, stahlhelm* and *arbeitdienst* than in the uniforming of American football teams. The official explanation is that Germans like to wear uniforms; they like to parade; the nazi government is psychologist enough to give them a chance to indulge these simple pleasures—and that's all there is to it. But is that all there is to it?

Leland Stowe, the Paris correspondent of the New York Herald Tribune, does not believe so. Mr. Stowe spent two months in Germany last fall, and came away convinced that the nazi government has no more fixed purpose than to whip Germany's fighting forces into shape in the most expeditious manner possible and, when they are ready, bring on a European war. He has tried to limit his material to facts gleaned inside Germany—from periodicals, books, conversations and personal observation. He is frankly alarmist, because he is sure that there can be only one outcome of the present internal German policy.

Readers of The Christian Century should be interested in the closing chapter of Mr. Stowe's book. Having concluded that the nazis mean to bring on a war, he raises the question as to what the United States should do about it.

"The British people and the American people are still masters of their fate. No mortal can tell for how long they may continue to remain so. . . . 'We will keep out of war!' repeated day after day and week after week is not enough to keep any great nation out of war. Especially if factories and farms stretched across three thousand miles of continent have been busily engaged, these three years, in contributing to throw the weight of a final decision in that war. Especially if hundreds of millions of American dollars have been staked and jeopardized for the sake of an ultimate victory for one set of combatants."

Very well, then, what should be done?

"The United States might greatly fortify its policy of positive neutrality by renouncing the freedom of the seas and by subscribing to an economic and financial boycott. But this, in fact, would mean that we had renounced war loans, either in part or in entirety, and that we had washed our hands of war profits altogether. We would not have factories buzzing throughout the land as they buzzed from 1914 to 1917. We should be deprived of increased employment, longer working hours, and higher wages. It would cost the average American citizen a concrete sum in dollars and cents for the privilege of contributing to world peace and enjoying the security of neutrality. Are the American people prepared to sacrifice that much?" That is the same question which this paper has recently been asking in its editorial pages.

It is harder to write of Professor Banse's book. In a sense, one has a feeling that the translation of the book rates as a sort of "dirty trick" played on the nazis by a slick English publisher, now reinforced by a great American publishing firm. That is to say, the book has been officially suppressed in Germany, and it is translated and published in the face of German protests.

Yet there are other facts to be borne in mind. The suppression of the book came only after Wickham Steed had called attention to its nature in the London Times and after its German publishers had contracted for this English translation. Professor Banse, who was raised from obscurity by the nazis to be professor of military science at the Brunswick technical college, has by no means been suppressed. He remains the most-quoted nazi authority on military matters, secure in his professorial seat and honored by many invitations to lecture in other institutions. A society, composed largely of military officers, has been formed—the Deutsche Gesellschaft für Wehrpolitik und Wehrwissenschaft—which announces as its first purpose the realization of the ideas of Professor Banse. Despite official denials, in other words, there is reason to believe that Banse represents actual nazi strategy, not only as the nazis want it taught in German schools but as they hope to practice it themselves. For that reason, the translation of the book is justified, although its reading will send cold chills along the spines of most non-Germans.

The main content of the Banse book consists of comments on the part played in the world war by the various participants, and outlines of plans of campaign for the conquest of most of Germany's important neighbors. The thing that stirred Mr. Steed up were the plans to invade England, with their intimation that, once occupation had been established, the decadent English would submit readily enough. More important, it seems to me, is the state of mind which Professor Banse believes will make these technical military plans possible of achievement. So here again I indulge in some direct quotation:

"The internationalist is a bastard in blood and a eunuch in intellect. Man's greatest works always spring from the national soil, even when they are not actually directed to national ends. The sword will come into its own again, and the pen, after fourteen years of exaggerated prestige, will be put in its place. The sword has lain rusting in the corner for fourteen years in the German countries, while the pen has had the stage to itself; and as a result we have gone to the dogs. . . . The third reich shall free us from all the chains we are still dragging about with us from feudal and medieval times—shall set up the rule of the best man in the nation—shall once more unite all the German-speaking peoples of central Europe under one flag—shall restore to the most spiritually creative and profound people on earth that inward leadership of the world for which the world will one day cry aloud in horror at Anglo-Saxon mechanization and Russian universal destruction."

Is there room for more? Then listen to this: "Mighty empires are not founded by treachery, deceit or huckstering; they only grow out of the clang of swords. The third reich, as we dream of it—from the Flanders coast to the Raab, from Memel to the Adige and the Rhone—can also only be born in blood and iron. Ideas and works and armies must march and fight and die before the vast and splendid structure of the third reich rises from the ground of the western world. . . . Henceforth war is not a contest between armies or even nations, but between countries, philosophies and economic systems. The coming war, the great war that will decide the fate of the German people, will ultimately be fought deep down in the souls of the belligerent nations. The soul is the starting point of human thought, human action and human events."

Anyone interested in bringing on nightmare can buy both these books for less than five dollars.

PAUL HUTCHINSON.

CORRESPONDENCE

Rugged Individualism Was Better

EDITOR THE CHRISTIAN CENTURY:

SIR: In your editorial on "A Year of Roosevelt," after praising the personality and the spiritual strength of the President at considerable length, you state that opposition is growing because the President's attempt at a planned economy does not fundamentally change the old order based on the profit motive. It seems to me that your putting of the matter is entirely too mild. What is the use of all the talk and activity if the new deal functions in the direction of giving big business more (not less) monopoly control which is used to amass larger and greedier profits? Even the out-and-out rugged individualism was better than that which the NRA seems to be tending toward. At least it did not any longer raise false hopes in the minds of the masses.

Furthermore, the responsibility for our liquor situation of the present and immediate future rests squarely upon the shoulders of the President. Is this another of the evidences of his wisdom and foresight?

Methodist Episcopal Church, Belmont, O. ARTHUR HOVERLAND.

Beware Statistics!

EDITOR THE CHRISTIAN CENTURY:

SIR: The article by Arnaud C. Marts, "Are the Churches Insolvent?" would be heartening for all lovers of the church if the structure of his argument were capable of withstanding the strain of analysis. However, there is a fatal flaw at its core. On the surface, the comparison between the failure of one bank in six as over against one church in 2344 gives the church an incontrovertible claim of superior vitality. Unfortunately this is not the whole story. In the recent report of the Institute of Social and Religious Research of New York, the statement is made that "there is an excess of at least 85,000 feeble churches in the United States."

A pertinent question is: If the same rigorous demand for efficiency or closure were made upon our churches as is made upon the bank, is it not obvious that the picture would be altogether

different? In truth, the lethal effects would be devastating. When a bank fails to function, its doors close automatically, whereas churches, in the last stages of invalidism, drag on interminably, refusing to face the realities of the situation, fostering their ancient prejudices, and using their decreasing vitality for the sole purpose of self-perpetuation.

Doubtless there is a higher test for the measuring of a church than keeping out of bankruptcy but since Mr. Marts has appealed to Caesar, he must abide by Caesar's decision. Such special pleading, though sincere, is of doubtful value.

Walnut St. Presbyterian Church, Philadelphia. J. A. MacCallum.

Profits in Distributing Milk

Editor The Christian Century:

SIR: The comments of Mr. Mark Rich on the reduction of the cost of food in the city ought to be read in connection with the release of the audits on the profits of the milk distributors in the major cities of the United States as determined by the recent government audits. These figures are as follows:

"The audit reveals a yield on the net plant investment for the five years ending December 31, 1933 as follows:

Philadelphia (distributors handling 85 per cent of volume)	30.76 per cent
Boston (distributors handling 75 per cent of volume)	22.45 per cent
St. Louis (distributors handling 67 per cent of volume)	14.64 per cent
Chicago (distributors handling 90 per cent of volume)	25.84 per cent

"The percentage of yield which represents net profit was based upon the 'net plant investment' which was arrived at by the auditors after the elimination of certain items from the schedules. Items eliminated from the net plant investment included appraisal, appreciation, idle property, and adjustment of excessive reserves for depreciation, where obtainable.

"Items of expenses eliminated in arriving at net profit included excessive officers' salaries, bonuses to officers and employes, excessive depreciation charges, losses on sales of capital assets, adjustment of excessive reserves for group insurance on employes, insurances on lives of officers, and other insurance reserves, where found excessive, and also the interest on bonds issued for 'good will.'

"Salaries of officers in each of the milk-sheds were adjusted to comply with the following maximum rates: Presidents, not to exceed $20,000 per annum; vice-presidents, not to exceed $15,000 per annum; treasurers, not to exceed $10,000 per annum; and secretaries and comptrollers, not to exceed $5,000 per annum."

It would seem from these figures that it might be profitable to look in the direction of "what happens in the city" if we wish to reduce the cost of food.

Chicago Theological Seminary. A. E. Holt.

California's Reign of Terror

Editor The Christian Century:

SIR: "There are always two sides to a question—the wrong side and our side." There was no scarcity of laborers in the San Joaquin valley to take care of the cotton crop in the fall of 1933. The farmers who raised the cotton are mostly people without sufficient money to produce their crops without the assistance financially of outside help. The income of these farmers was small. While the wages paid for picking the cotton were also small the laborers who resided in the valley were satisfied, knowing that many others were without employment. This was before the codes. Then came into the valley a group numbering thousands of communists calling themselves the Cannery and Agricultural Workers' Industrial union led by Pat Chambers. This communist group demanded wages far beyond what the farmers could pay, and they placed companies of their men in positions and refused to let the local workers pick the cotton. When the growers saw that their crops were spoiling there was trouble.

I am not writing this to take sides in a very ugly situation. I am sure that my description of the origin of the trouble is correct. As to the conduct of the people on each side after the trouble began I am not taking sides at all, but I do resent the three page article by George H. Shoaf entitled "California's Reign of Terror" published in The Christian Century. I think too well of this journal of religion to let it sponsor without a protest from me a story so unfair and one-sided and so detrimental to the good name of California.

Santa Ana, Calif. J. H. Kreider.

Editor The Christian Century:

SIR: I want to thank you for publishing "California's Reign of Terror." The people certainly need to know to what ends the capitalists will go in order to maintain their position as a privileged group.

The article stated that Attorney Wirin returned to his hotel a broken man. I wish you would explain just exactly what is meant by the phrase "broken man."

Bethlehem, Pa. W. I. Welden.

Editor The Christian Century:

SIR: In reference to Mr. Shoaf's article in The Christian Century on "California's Reign of Terror," let me suggest that you print the other side, as presented by some competent person. So far as I can learn it is not "free speech" that is in jeopardy, but seditious speech by some, subversive by others, professional agitation by still others, and plain foolishness by many more. There is fault on both sides, and what is needed is for outsiders to be kept out by methods the opposite of violence. After all, we people who live in California are entitled to industrial peace. Agitation only promotes the opposite.

Santa Ana, Calif. Thomas S. Blair.

Sometimes I Love You; Sometimes I Hate You

Editor The Christian Century:

SIR: For many months I have been a careful and critical reader of your paper. Frankly, I don't know what to make of you. Sometimes you make me laugh; sometimes you make me cry. Sometimes you make me happy, and then you make me sad. You make me love you one minute and almost hate you the next. I finish an article and say, "The man who wrote that is the clearest thinker I have ever read." I turn to another and say, "That man should be in the madhouse." Sometimes I think that the message of this magazine should be shouted from the housetops of the world; at other times I think the waste basket is the only logical place for it. There are times when I would almost walk across the continent to shake your hand; there are other times when I would carry a brick-bat for miles to hurl it at you.

Methodist Church, Marlow, Okla. T. M. Moore.

Toward a Program of Church Action

FIVE general topics have now been raised in this discussion of a forward program of church action for 1935-1938—religious education, architecture and ritual, missions, church colleges and the Y.M.C.A. All these topics will be given much further discussion, but in the meanwhile it would help to bring this enterprise in mutual thinking toward a focus if readers were now to indicate the degree to which they find that the discussion up to this point is giving a basis for definite program proposals.

RELIGIOUS EDUCATION

Writing as a mother with children in a church school, Mrs. Agnes Hand Howaith, of Harvey, Ill., points out that in many churches the minister is the only person available with sufficient training to lead in a worthy program of religious education, and that when he turns aside from this—she instances the case of a well-trained minister who gave up a teacher training class in order

to add another church service to his preaching program—he necessarily leaves the instruction of youth to the unprepared and unfit. In the case of this specific church Mrs. Howaith testifies: "The entire religious education program or lack of program is turned over to a chicken feed salesman who never read a book or listened to a lecture on the subject in his life. Whatever his failings may be, at least he is not 'obsessed with technique.' The theory in the school is this: Ask all of the questions on the lesson leaf and trust to luck that the kids answer according to text." Mrs. Howaith considers that, for great numbers of churches, the only hope for anything approaching decent religious instruction lies in having the minister stop complaining because the young people do not come to hear him preach and put his own major efforts into the church school.

MISSIONS

Discussions of Dr. Holman's article continue in a passionate vein. The following observations are worth pondering.

Dr. HENRY W. BROMLEY, of Pasadena, Calif., contends that the Holman article shows precisely what is the trouble with missions —too much liberal criticism from academic quarters. "Until the appearance in the church of small but insistent groups whose philosophy of change glories in the destruction of nearly everything that savors of anything but twentieth century liberalistic culture, missions was a healthy, lusty and growing youngster, whose splendid accomplishments spoke for themselves. . . . The chief trouble is that missions is sick at its stomach. It needs badly the elimination of the liberalistic baccilli. Ninety-eight per cent of its trouble in America would be solved by a revival of genuine religion. Let's send for Karl Barth!"

Dr. T. VALENTINE PARKER, of the First Baptist church, Binghampton, N. Y., thinks that Dr. Holman has misconceived and misstated the views of conservatives. "There are two statements vital to Dr. Holman's thesis to which I take exception: 'The conservative seeks to win all men to Jesus Christ (which usually comes to an acceptance of a certain ideology about him) and according to the traditionalist, religion is a body of theological doctrine and ecclesiastical practice.' In my opinion these statements are just not true. That the conservative overemphasizes doctrine may be so; it probably would be true to say that for him religion includes a body of theological doctrine, etc. The conservatives in general believe that religion means the good life and they emphasize the Christian life. To be sure, they argue that the good life is impossible without the acceptance of Christ as savior, and that therefore some knowledge of him is prerequisite. But this is not the same as identifying religion with dogma. . . . There is nothing more divisive than the misstatement of the views of another, nor does anything irritate the other more. Liberals have suffered enough in this respect from fundamentalists, as many of us can testify."

Dr. EDMUND S. CONKLIN, the widely known professor of psychology at the University of Oregon, offers the interesting suggestion that there may be a chance for revival of the dogmatic type of missionary work which now seems in eclipse in "the current reaction toward authoritarianism." Dr. Conklin agrees, however, with the main contention advanced by Dr. Holman and favors a sharpening of the issues between theological schools of thought as a constructive step toward missionary rehabilitation.

CHURCH COLLEGES

Dr. CLARENCE P. MCCLELLAND, president of MacMurray college, Jacksonville, Ill., takes issue with Dr. Dancey's diagnosis of the present condition of church colleges at almost every point. We wish that we might print President McClelland's long letter in full. He challenges the claim that "the walls of church colleges are today enveloped in a sick room atmosphere," citing the financial and intellectual vigor of the eastern church college of which he is a graduate and which his sons are attending, and stating that if Dr. Dancey has in mind church colleges in the middle west the condition of such colleges in Illinois refutes his statement. "Dr. Dancey's sketch of the history of the church college in America plainly implies that there was a time in the past when the church college enjoyed greater prosperity and influence than at present. He not only brings no evidence to substantiate such an implication, but he could not do so. Just a slight familiarity with the struggles and poverty of practically all the church colleges up to within the past 25 years should free Dr. Dancey's mind of any such notion."

The Question Box

A friend is insisting that I purchase and read "The Mystical Life of Jesus," published in San Jose, California, and "The Aquarian Gospel of Jesus the Christ," transcribed from the Books of God's Remembrance, the Akashic Records, published in Los Angeles. These books apparently discuss the life and works of Jesus in Tibet, western India, Persia, Greece, Egypt, etc. I would appreciate further light on the subject, and whether you would recommend the purchase of these books. C. A. G., Albany, N. Y.

THE selection of books now included in the New Testament was made by the church fathers of the second and third centuries of our era on the basis of their supposed apostolic origin. It is true that not all of them conform to this standard, in the judgment of modern scholars, but they are the books which in content and in the thought of early Christian leaders came nearest to meeting this requirement.

In later centuries many other books were written by men who wished to secure for their compositions the authority of apostolic authorship. These constitute the so-called apocryphal books associated with the New Testament and the primitive age. A number of these have come to light during the last century. Among them may be cited the Teaching of the Twelve Apostles, the Gospel of Peter, the Apology of Aristides, the Acts of Paul, the Sayings of Jesus, and the Epistle of the Apostles, all apparently from the second century. Others like the Protevangelium of James, the Gospel of Pseudo-Matthew, the Latin Gospel of Thomas, the Arabic Gospel of the Infancy, the correspondence between Jesus and Abgar, king of Edessa, the Letter of Lentulus regarding the personal appearance of Jesus, etc., come from later periods, from the fourth century to the middle ages. They are all pseudographs, but are of interest as contributions to the Christian tradition.

A different type of documents has made its appearance during the past few years, and because of its manifestly fraudulent character has received little attention from scholars, and has therefore been allowed to circulate under the imprint of obscure publishers. It makes its appeal to pious but uncritical readers, lured by the promise of important disclosures concerning the early life of Jesus, or events connected with his passion. Among these the following may be mentioned: The Aquarian Gospel, deriving its title from the sign of the zodiac supposed to dominate the coming age, was written by Dr. Levi H. Dowling, who became a believer in the "Akashic Records," supposed to be preserved in the Universal Mind, and was published in Los Angeles in 1911. It purports to tell the story of Jesus' education in Egypt, and of his travels in different parts of the east, where he came into contact with teachers of the various ethnic faiths.

The Unknown Life of Jesus Christ was the work of a Russian named Notovitch, who claimed that he had visited Tibet in 1887 and discovered in a lamassary a Life of Saint Issa, Best of the Sons of Men. This work was published in 1894, and had an extensive circulation. It tells a similar story of the travels of Jesus in the orient. It is now known that no such work was ever known in any library of Tibet, and no such traveler was ever there. In both of these works the proofs of fraud are patent, and both of them have been exposed by scholars who have been willing to devote their time to the warning of the public against such impositions.

Similar in character are such works as the Crucifixion of Jesus, by an Eye Witness; Pilate's Court, and the Archko Volume; the Confession of Pontius Pilate; the Letters of Pontius Pilate; the Letter of Benan; the Twenty-Ninth Chapter of Acts; and the Letter of Jesus Christ. Other documents of equally spurious nature could be named. The entire subject is covered with adequate scholarship and documentation in a recent book by Professor Edgar J. Goodspeed, "Strange New Gospels," University of Chicago Press, $2.

H. L. W.

NEWS *of the* CHRISTIAN WORLD

Mass Meeting Condemns Hitler

Madison Square Garden Packed to Hear National Leaders—Buchman Group at the Waldorf-Astoria

(Correspondence from New York)

NEW YORK, March 10.—If Adolf Hitler could have heard all that was said of him and his régime at the Madison Square garden meeting Wednesday night it would have been good for his soul. Men, some of our greatest, came from every section of American opinion to express their abhorrence of this new Germany. Catholics united with Protestants in condemning the treatment of Jews in that land. Americans sense the danger to themselves if this reversion to barbarism goes unchallenged. As Prof. Moley put it: "I hate Hitler and Hitlerism not only because they have denied justice to fellow human beings. I hate this thing because it is the enemy of my country, my faith and of my right to be free." At this great mass meeting Hitlerism was tried and found guilty and the decision of the court was given by Judge Seabury. The German ambassador was invited to be present and make his defense but it is not surprising that he did not warm up to the invitation. He has protested this meeting to the state department but, as one of our local editorials put it, Washington could not prevent American people from saying what they think of Hitler. It is likely that in his heart the German ambassador "wishes that a similar freedom existed in Germany today."

* * *

Another Fine Appointment

The LaGuardia administration has another splendid appointment to its credit. Edward Corsi, former commissioner of immigration at Ellis island, is to head our home relief bureau. Mr. Corsi succeeds Miss Mary L. Gibbons, who becomes the executive of the family division of the Catholic charities. The new head of the relief bureau who will serve under William Hodson, commissioner of the department of public welfare, brings to his task long experience in social work and is well and favorably known by social workers in our city. For several years Mr. Corsi was director of Haarlem house, a settlement on the upper east side. He has also been an active member of the United neighborhood houses association, the Council on adult education for the foreign born, the Conference on immigration policy and other welfare and civic organizations. It is a novel experience for New Yorkers to have men chosen for these great and important positions on the basis of fitness for the job rather than skill in politics.

* * *

Oxford Group Arrives Next Week

Frank Buchman and about a hundred members of the Oxford group international team which worked in London last fall are due in New York this coming week. The team will be at the Waldorf Astoria until March 17 when it goes on to Toronto. Two meetings open to the public are to be held here on Thursday and Friday evenings. On this visiting team are Jan de Bordes, secretary of the finance section of the League of Nations, Vice-Admiral Sidney Drury-Lowe of London, Baron Robert de Watteville and Baroness de Watteville of Paris and others socially prominent.

* * *

Protests "Ku Klux Klan" Test

The New York News, a Negro newspaper of Harlem, has registered a protest with the state department of education against a "true-false test" conducted in the high school at Nyack near this city. Some of the statements of the test are: "I place the Negro on the same social basis as I would a mule." "No Negro has the slightest right to resent or even question the illegal killing of one of his race." "A great majority of Negroes should be treated as well-trained apes." Mr. George W. Harris, editor of the New York News, urges that any such test be forbidden by the state. In this protest he will and ought to receive plenty of support.

* * *

Social Evangelism At Lockport

It has been your correspondent's great privilege to spend most of this week at Lockport, a city of about 25,000 inhabitants near Buffalo. Six or seven of the Protestant churches of this community have arranged a series of union meetings in which the attempt is being vigorously made to interpret the Christian faith in terms that come to grips with the evils of this day and generation. The aim is to rouse men and women to the social sins of America and the power of Christ to save from them. Among the subjects which it has been my responsibility to present has been "Our Pagan Society," "Our Greatest Collective Sin—War," "Christ or Caesar" and "Communism, Hope or Menace." The response has been encouraging for several hundred people have gathered each night and the after discussions show clearly that this larger and more searching conception of the Christian faith gains a hearing which would not have been possible even two or three years ago.

The conviction grows in my mind that some technique along this line must be worked out and followed through or the impact of Christianity upon the real problems of today will have little significance. It is thrilling to see the response of the young people to the social message. They know that the world of their fathers is pretty much of a "flop." No small credit is due the Lockport pastors for conceiving and carrying through this experiment.

EDMUND B. CHAFFEE.

Roy Burt Becomes National Organizer For Socialist Party

Roy Burt, Methodist minister who was the socialist candidate for governor of Illinois in 1932, has recently been made a full-time national speaker and organizer for the socialist party.

Jones and Eddy Stir Dominion

Both Demand Religious Program to Deal With Social Issues—Temperance Organization Changes Name

(Correspondence from Canada)

TORONTO, March 4.—Dr. Stanley Jones and Dr. Sherwood Eddy have both been visiting Canadian cities and have left their impress. Sherwood Eddy was emphatic in demanding that this age accept as an essential aspect of Christian living the organization of social processes so as to secure a more equitable distribution of national income, and an organization of the world's political life which will be more in accord with the economic interdependence that now characterizes our life. Dr. Stanley Jones markedly reinforced faith in the missionary enterprise as it is maintained by the boards of Canadian churches. He established the contrast now to be faced between Christianity and communism. But in so doing, nothing was farther from his thought than to glorify what has been conventionally accepted as Christianity. The puritan tradition with its intense individualism, and with its antithesis between introspective experience and objective social expression, must give place to a more organic unity of life in which Christian attitudes prevail.

* * *

Changing Temperance Activities

Extensive correspondence has reached the writer from all parts of the United States endorsing the serious criticism made by him of the traditional methods of temperance propaganda. The matter has not received such public attention in Canada but the reconsideration of non-realistic policies has begun, of which welcome evidence is at hand in the changing of the name of the Ontario Prohibition union so that henceforth it will be known as the Ontario Temperance federation. There has been continuity of life under differing names. At first known as the Dominion alliance, its organization and leadership invited such general criticism that both were greatly changed. But that change did not involve change of objective. Prohibition was central in its aim. In a sense this is still true of the ultimate idea; but the change of name is calculated to make possible the adhesion of many who strongly support temperance and total abstinence, but who in increasing numbers have ethical and political misgivings about the policy which emphasized legislative prohibition of any traffic in alcoholic beverages.

* * *

Direct Action On Legislature

But even before the name was changed the organization had put through one fine piece of effective work. Instead of relying on resolutions of church boards and temperance organizations the direct approach of individual voters to the members of the

legislature was organized. The former had ceased to be effective; and a delegation of the Prohibition union was frankly told by the premier that he refused to recognize them as representing the moral leadership of the province. But when the official announcement was made that increased facilities for the purchase of wine and beer were to be provided by new legislation, the Prohibition union suggested that post cards should be sent by individual voters to the premier. The result was striking. It is estimated that more than half a million post cards were received at the premier's office and sorted out according to constituency. The sitting members who will be seeking reelection within a few months had to take notice of the reality of this demand that the present system be not impaired in any important detail; and the most recent declaration of the government reveals an official view strikingly different from that expressed two months ago. The elimination of public control is not to be yielded in favor of sale for private profit.

* * *

Pastoral Changes

Many important changes are contemplated in important churches. St. James' church, Montreal, where Dr. Lloyd Douglas was succeeded for a few months by Dr. Juniper, has now extended a call to Dr. George Pidgeon, of Toronto. Erskine church, Toronto, has called to its pastorate Dr. R. B. Cochrane, who a few years ago accepted the task of leading the home mission work of the United church, though retirement from the pastorate involved the sacrifice of several thousand dollars of salary. Great concern is expressed as to his decision regarding this new call. Centennial church, Toronto, has called Rev. Eldred Chester of Saskatoon and the historic Metropolitan church in the same city invited the Rev. J. S. Bonnell of Winnipeg. While most of these proposals have as yet no definite outcome, the last was declined by the gentleman whose work in the western metropolis has been and is very important; but the church was reluctant to take as final the unfavorable reply.

The revival of "candidating" in the United church, though quite in accord with the Presbyterian tradition, is deeply disliked by those who were accustomed to Methodist methods, and there is an earnest effort being put forth to facilitate adjustments in pastoral changes by a strong central committee, even if it involves the permanent activity of a minister set apart for the task.

The latest returns from the treasurer's office indicate that the United church budget for 1933 was almost balanced as the result of a supplementary appeal for that purpose.

* * *

Death of Social Service Leader

The Church of England in Canada has suffered a serious loss in the death of Canon Vernon who was secretary of its council of social service. His wise leadership within his own communion and his kindly tact in interdenominational organizations made him a key figure. He leaves vacant the post of president of the Social Service Council of Canada. We shall all greatly miss him.

ERNEST THOMAS.

Weekday Schools Stress Religion

Wichita in Thoroughgoing Educational Drive—Drama Tournament—Norman Thomas in Kansas City

(Correspondence from Kansas City)

KANSAS CITY, March 8.—The Wichita council of churches has just completed a month's campaign in which the central theme has been "Making Christian Education Practical in Wichita." A steering committee composed of 14 members and representing all departments of the council directed the campaign.

The early part of the month was given over to "set-up" meetings and extensive newspaper publicity. Prominent in the publicity was the organization and work of the weekday school of which Miss Elsie Miller is the director. With the opening of four new schools more than 5,000 children will be receiving an hour's instruction each week. Trained teachers are provided through the Laboratory-Demonstration school and the committee training school.

Recently Mr. Lynn Rohrbaugh of Chicago, an authority on church recreation, led a one day conference for trained and lay leaders of recreational activities. In the evening the cafeteria of Wichita North high school was filled to capacity, more than 700 persons being present, when Dr. Roy Burkhart, field secretary of the International council of religious education, spoke on the theme, "Possibilities for a More Practical Christian Education." Rev. Marcus A. Lindsay, president of the council, presided over the meeting.

* * *

Religious Eductors Conduct Conferences

The hands of religious educators of the city were recently strengthened through the visit of two representatives of the Presbyterian Board of Christian Education, who conducted two one-day conferences. The visitors were Rev. Frank D. Getty and Rev. Walter D. Howell. Mr. Getty and Mr. Howell have each had a wide and varied experience of leadership in Christian education, both being leaders in important phases of the interdenominational work being carried forward through the International council of religious education.

* * *

Fifth Annual Drama Tournament

The annual Greater Kansas City drama tournament, sponsored by a council of Kansas City young people representing the O. B. K. movement in the Latter Day Saints churches, was held recently. The tournament this year was different from those of previous years in that churches of all denominations, clubs and "little theater" groups were allowed to enter. Three plays were given each night, and judging was against a standard of excellence rather than on a competitive basis.

* * *

Ministers Oppose Commercialism

The Kansas City ministerial alliance recently went on record as deploring the increasing tendency to bring churches into the business field with schemes for raising money. The adoption of a resolution came after several weeks of consideration on the part of ministers and their congregations.

* * *

Norman Thomas Lectures In Kansas and Missouri

Norman Thomas, the defeated socialist candidate for the presidency in 1932, has been a recent visitor to Kansas and Missouri. He made a number of addresses in Kansas City, and gave one of his most stirring talks at Topeka, the Kansas capital. It was interesting to hear Thomas applauded for statements which a few years ago would have been considered revolutionary. Much to the surprise of many in the audience, Mr. Thomas was introduced by Gov. Landon, the republican governor of Kansas.

* * *

Kirby Page to Visit Kansas

Many Kansans are elated over the scheduled coming of Kirby Page this month. Mr. Page is to be the guest speaker at the conference of the eastern division of the Rocky Mountain field council of the Y.M. and Y.W.C.A. This conference will be held in Emporia, March 15-17, under the joint auspices of the College of Emporia and the Kansas State Teachers college of that city.

* * *

And So Forth

The Very Rev. Monsignor Bernard Stephen Kelly, rector of the Cathedral of the Immaculate Conception, at Leavenworth, Kan., died recently at his home following an illness of several weeks. He was recognized as one of the most scholarly, able and conscientious priests of Kansas. He is mourned by Catholic and Protestant alike.

Dr. H. J. Harnly, 72, for the last 42 years one of the leading figures on the faculty of MacPherson college and the oldest active college professor in Kansas, recently resigned from service. He will become professor emeritus of biology and curator of the college museum. Dr. Harnly has been a prominent figure in educational circles in Kansas, having been a member of the Kansas academy of science, and at one time he served as president of that organization.

Dr. Francis Harmon, successor to Dr. John R. Mott as international secretary of the Y.M.C.A., spoke recently at the Linwood Methodist church on the subject, "International Communism and International Christianity." Dr. Harmon has just returned from a European tour during which he visited ten countries.

IVAN G. GRIMSHAW.

British Leader Predicts Years of Peace

H. B. Lees-Smith, former postmaster-general and minister of education in Ramsey MacDonald's labor cabinet, questioned concerning the possibility of war, said: "The rumor about war in Europe being imminent is based upon exaggerated fears. Decidedly there will not be a war in Europe for many years. Germany is so weak that if she embarked upon a war she would break like an egg. There are certainly great difficulties in the European situation, but I believe there are 10 or 15 years of peace ahead in which these and other difficulties may be solved."

Better Days for Church Schools

Southwest's Denominational Schools Receive Gifts—Institutes—Defeat for Child Labor Law

(Correspondence from the Southwest)

WACO, TEXAS, Feb. 28.—The month marks a strong revival of interest in denominational schools. Raymond Wilcox Leach of New York comes to be the new president of Trinity university, Waxahachie, state school of Presbyterians, U. S. A., and is receiving an enthusiastic welcome. John B. Hardin and wife of Burkburnett have just presented Baylor university, Waco, state school for Baptists, with an additional $200,000 for endowment, bringing their total gifts to this institution up to $850,000. It is also announced that the Hardins are giving Abilene Christian college $160,000 in the form of an annuity, which is sufficient to retire the indebtedness on this college. The Methodist educational commission, after further investigation, in session last week in Waco, reconsidered its former proposals and recommended that Southwestern university at Georgetown, and all other of its colleges in the state desiring to live, shall be continued. Their Southern Methodist university, Dallas, is firmly founded and making gratifying progress.

* * *

Retreats and Institutes

The winter is being utilized by all the churches in retreats and institutes for their pastors. Marshall college has held its fifth annual workers meeting for east Texas, in Longview, where the main speaker was Dr. C. Oscar Johnson, pastor of Third Baptist church, St. Louis, and former president of the Northern Baptist convention. At this time Abilene Christian college is conducting a week's Bible institute, attended by ministers from several states in the southwest. Southern Presbyterians recently held a retreat for their pastors in Ft. Worth, while Episcopalians of the Texas diocese met in Waco with St. Paul's church, of which Rev. Everett Jones is rector.

* * *

Death Takes Three of State's Leaders

Death took three of Texas' beloved ministers last week. One of these, Dr. W. I. Carroll, pastor First Presbyterian church, Marshall, was well known for his scholarly attainments and lectures over a wide field. Dr. O. L. Hailey, formerly pastor of First Baptist church, Corsicana, had gone to Nashville, Tenn., to become leader of the movement to found a Negro theological seminary for Southern Baptists. The third, Dr. Samuel A. Steele, after distinguished service in Methodist churches of the state and elsewhere, died in Louisiana.

* * *

Texas Senate Votes Against Child Labor Amendments

Declaring the bill too drastic, in that it forbade all work to children under 18 years of age, the Texas senate defeated the child labor law. The called session of the legislature has spent much time on economic measures and accomplished little to date, but will likely submit amendment to repeal state dry law.

* * *

Open Drive Against Race Gambling

Dallas officers are to be commended for an effort to close illegal booking shops for gambling on horse races. In Texas cities the gambling craze has become so widespread that school children engage in patronizing these shops. Despite the demoralizing effects of such gambling, it is being disregarded or openly encouraged.

* * *

Among Churches And Pastors

Central Presbyterian church, U. S. A., Waco, Dr. A. N. Wolff, pastor, celebrated its 65th anniversary with a week of exercises, attended by many outsiders. Greetings were read from some 200 of the country's celebrities, and the letters auctioned to raise a debt of $1,000.

In pastoral circles several movements are of unusual interest. Rev. Robert Lucy, curate of St. Antonio's church, Long Beach, Cal., becomes the new Roman Catholic bishop of Amarillo, Texas. Dr. George W. Truett, First Baptist church, Dallas, has just concluded evangelistic services in First Baptist church, Providence, R. I., America's oldest Baptist church, the first to be founded in the new world. Rev. M. M. Chunn, Herring Avenue Methodist church, Waco, has been appointed by the bishop to succeed Rev. P. T. Stanford, First church, Gatesville, who recently surrendered his Methodist credentials and entered the independent ministry. He is succeeded in Waco by Rev. L. W. Seymour.

JOSEPH MARTIN DAWSON.

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11.77	23	14.31
12.00	24	14.70
12.25	25	15.12
12.50	26	15.56
12.76	27	16.02
13.04	28	16.51
13.33	29	17.03
13.63	30	17.57
13.96	31	18.15
14.32	32	18.77
14.69	33	19.42
15.08	34	20.10
15.50	35	20.84
15.91	36	21.61
16.34	37	22.48
16.81	38	23.44
17.30	39	24.47
17.81	40	25.56
18.33	41	26.72
18.88	42	27.96
19.46	43	29.28
20.06	44	30.70
20.69	45	32.21
21.35	46	33.84
22.06	47	35.59
22.80	48	37.48
23.57	49	39.51
24.40	50	41.71
25.68	51	44.26
27.40	52	46.74
29.27	53	49.44
31.32	54	52.38
33.58	55	55.54
36.12	56	58.80
38.92	57	62.39
42.05	58	66.38
45.57	59	70.82
49.52	60	75.80

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3-34

Vital Control

A Collection of Essays by Dr. Lynn Harold Hough

Vital Control, Forest Essays, First Series. By Lynn Harold Hough. Net, $2.00. The Abingdon Press. New York, Cincinnati, Chicago, Boston, Pittsburgh, Detroit, Kansas City, San Francisco, Portland, Ore.

HAS any other university just such a combination as this? "Lynn Harold Hough, Professor of Homiletics and Comprehensive Scholarship, Drew University." All the English-speaking world knows that he is a great and fascinating preacher. The present volume of essays and criticisms is an index to his comprehensive scholarship. In one of these essays he joins the two: "Comprehensive Scholarship and Religious Thought." The volume is not only dedicated to Professor Irving Babbitt of Harvard, but is really a memorial to his service to critical humanism. Dr. Hough discriminates carefully between this critical, literary humanism and the "religious" humanism which ends in agnosticism. He brings together these two quotations from Professor Babbitt: "Between the humanist and the authentic Christian, on the other hand, there is room for important co-operation," and "for my own part I range myself unhesitatingly on the side of the supernaturalists." Professor Hough says that the noisy, undisciplined voices of the crowd sometimes drown the voices of the best men, "but the secrets of persistence belong to the best voices." Then he compares Sinclair Lewis's "Babbitt" with Dr. Irving Babbitt, who has "pointed the way to a discipline which will glow with spontaneous and free-moving vitality, and to an enthusiasm which shall feel the firm hand of permanent standards."

In the second essay it is interesting to see Gamaliel Bradford "psychographed" as "a magnificent and meticulous dilettante," and to be told: "Far as his own affections wandered from the Puritan loyalties, the Puritan tradition was bone of his bone and flesh of his flesh." Of Lawrence Hyde he says: "His thinking has been characterized by an entirely laudable resolution not beguiled by those rubber stamp phrases which even among the intelligent are so often accepted as a substitute for thought." Commenting on the eighteen volumes of Paul Elmer More comprising "Shelburne Essays" and "Greek Tradition," Dr. Hough says: "From the banks of the Ganges through Athens and Rome—and through a vicarious experience of the vast and varied life and literature of the west—he has come at last to Jerusalem. And there securely enthroned, he has found the Son of man who is the Son of God."

One marvels at the breadth and depth of the reading of this preacher-professor, poetry, contemporary literature, biography, psychology, history, modern science, æsthetics, besides theology and religion. Ninety-six of these works are referred to in the bibliographies at the close of the several essays, and many more are touched on in the course of the discussion. Besides these reviews, criticisms and essays, Dr. Hough takes up such themes as "Sin and Salvation in an Age of Science and Machinery," "The Universal Church" and "Art and Religion."

No other American preacher, at least, has risen to the heights nor visioned the breadth of the criticism of life and letters as has Lynn Harold Hough. He is as good a book reviewer as the former editor of the British Weekly and more human than he was. In the felicity and charm of his diction he has few equals. Yet he is no mere "high-brow" or intellectual, for he embodies that word he likes to use, "vital." Culture, literature and scholarship have only better fitted him to speak of life to men with living, throbbing hearts. Lynn Harold Hough has felt; therefore he speaks.

T. C. R.

Reprinted from *The Boston Transcript*. —Advt.

Citizens Begin to Rethink Chicago

Movements for Reform Get Quietly Under Way—Governor's Effort to Banish Saloons Thwarted

(Correspondence from Chicago)

CHICAGO, March 12.—It had not been my intention to say anything about a very important conference held last week in one of the downtown clubs, since the conference did not seek publicity; but I find that at least one of the daily papers gave it an entire column on the editorial page, so that I shall not be divulging something not already known. The conference convened, at the call of half a dozen of our most responsible and socially-minded citizens, to "rethink" Chicago. As S. J. Duncan-Clark says in the Daily News: "It was a diagnostic clinic. University and seminary, bench and bar, church and synagogue, social service and public office, business and industry were represented. Municipal administration, the schools, revenue and taxes, the citizen in politics, racketeering and issues affecting producers and consumers furnished material for thought. In open-eyed but hopeful spirit the group was thinking itself toward realization of a city in which a representative democracy would function honestly and efficiently for the common security and welfare. Its program was wholly exploratory—a search for facts and their significance in relation to the total community scene."

The conference was significant because it was something more than a talk-fest; it had its eye on a program of action. Its thought was well expressed in the words of one of the speakers, "To take the moral traffic-lights out of the back alleys and put them on the main highways." Perhaps some such radical transformation may ultimately be achieved as has been accomplished in Cincinnati. At any rate, if I were a member of the political-racketeer-criminal tie-up I should regard this and similar movements as much more menacing than any noisy campaign of reform.

* * *

The Public Schools

Lack of confidence in the mayor's hand-picked board of education probably accounts for the public's apathetic attitude toward efforts being made to raise funds to meet the board's obligations. Meanwhile the teachers suffer—they are about $25,000,000 behind in salaries—and the entire public school system is endangered. One cannot but sympathize deeply with the plight of the teachers. Many are destitute, and it is publicly charged that they are being harassed, intimidated and spied upon. And yet the public makes no great effort to back the board's effort to get funds from federal or any other sources. The reason is not hard to find. The board votes as a unit, evidently at the dictation of some one behind the scenes. While teachers are punished and staffs reduced, that side of the organization where spoils politics can operate and costs are abnormally high, namely, maintenance (janitors, clerks, etc.) is scarcely touched. Probably the best course to pursue would be to eliminate the board altogether. If it ever did function in the interest of education that time is so far in the past that it is forgotten. Within living memory it has always functioned in the interest of politicians and contractors.

* * *

The Saloon Shall Come Back!

Gov. Horner has been making earnest efforts to fulfil the pledge of the party platform that the old time saloon should not be permitted to return, but the legislature overrides his every attempt. Both house and senate seem to be wringing wet, and determined to do everything in their power to encourage plain and fancy drinking, over the bar or under the bar, standing, bending, sitting or lying down.

* * *

The NRA and Religion

The National Recovery act, broadened out to a discussion of the entire new deal, had an inning at the last union ministers' meeting, on Feb. 25. Dr. John A. Lapp, eminent Catholic sociologist and chairman of the bituminous coal labor board, division 2, under the NRA, spoke on "The Purpose and Function of the NRA from the Standpoint of the Federal Government," and Prof. Arthur E. Holt, well known to readers of these pages, spoke on "The Spiritual Implications of the NRA, and the Function of Religion in the Light of these Implications." The auditorium of the Central Y.M.C.A. was packed and it was altogether a great session. It seems clear that we are going places and will see things.

* * *

Two Churches Aged 60; Another 45

The Englewood First Methodist church, Dr. Ralph Wakefield pastor, has been celebrating its 60th anniversary during the past week, and Trinity Episcopal church, Highland Park, Rev. Christopher Keller, rector, will celebrate the same anniversary during the coming week. The Irving Park Methodist church, Dr. Fred E. Stone pastor, commemorates its 45th anniversary this week.

* * *

Drama Tournament Under Way

Regional contests in the religious drama tournament, held under the auspices of the Chicago council of religious education, will be held this week, and city finals will be held at the Chicago Woman's club, Friday and Saturday evenings, March 23 and 24. Thousands of young people participate in this annual religious drama tournament which owes its origin largely to the initiative of Prof. Fred Eastman. Rev. Louis P. Jensen is chairman and Miss Nelle C. Wiley executive secretary of the committee in charge.

* * *

And So Forth

The Monroe Street Federated (Congregational-Disciple) and the Warren Avenue Congregational churches have merged, retaining Dr. Howard Stone Anderson, pastor of the latter church, as pastor of the united congregations. Population changes have brought severe problems to both churches during the past ten years, but the combined membership of 650 which results from this union promises a strong unit to cope with the situation.

CHARLES T. HOLMAN.

European War Not Inevitable

Berlin Correspondent, Answering Questions Asked in America, Urges Taking Hitler's Peace Talk as Sincere

(German Correspondence)

UTICA, N. Y., March 9.—Since returning to America I have been doing my best to answer questions put to me in public and in private. Certain questions are repeatedly asked. My answers are somewhat as follows:

Question: *How much is true in newspaper reports of persons being beaten up in Germany?* Answer: It depends on the newspaper. In April last year a nazi official handed me a copy of a New York tabloid sheet which bore this screaming caption, "1800 Jews slain in Hamburg." There haven't been that many people killed in the course of the whole revolution in all Germany. The great metropolitan dailies are very fair. They give the dispatches of the Associated Press, the United Press, and their own correspondents. These sources are necessarily reliable. Falsification of facts means serious complications. But in newspapers of lesser magnitude I have found garbling of dispatches.

Of course rowdyism accompanied the revolution. Dollfuss employed plenty of it in Austria to suppress what he called only 10 per cent of the socialists. Hitler suppressed 100 per cent of the 7,000,000 socialists and also of the 6,000,000 communists. Since the Dollfuss affair the nazi press has seethed with pride at their own moderation. Relatively speaking the revolution could have been much worse. But the needless brutalities were all too frequent, as an examination of documents at the American consulate in Berlin, not to speak of other consulates, will attest. And this would refer merely to foreigners attacked within Germany.

* * *

German Opinion and The Nazis

Question: *Isn't Hitlerism imposed on the German people from without?* Answer: No, unless one means it was imposed by the allies. For anyone who knows European history realizes that the tidal wave of nationalism was inevitable in Germany. It was inevitable in France after Napoleon and the golden empire were overthrown. The Bourbons lasted only 15 years, and then the July revolution of 1830 ousted them because they had been brought in by the Holy Alliance as wardens. It was likewise just 15 years after the kaiser and the empire were overthrown that the republic was ousted by the March revolution of 1933. The republic, said German nationalism, was brought in as a warden to preserve the *status quo* of Versailles. Let us be realistic; pagan wars can never be followed by Christian peace treaties. Let us draw the further obvious conclusion: so long as we have wars we will have treaties of Versailles, and the defeated nations will wallow in shame and disgrace—until a young and rebellious tornado of nationalism sweeps down in deliverance.

The points of view of victor and vanquished are such worlds apart that Hitler is called "murderer, tyrant, demagogue" by the one, and "deliverer, savior, messiah" by the other. Hitler vocalizes the German of today. Two-thirds of Germany feels liberated in the suppression of free speech and the press; these Germans thrill at the elimination of all that is not nationalistic, they glory in the dismissal of the 400 university professors on racial or intellectual grounds. They are free from saying "yes" to armistice terms, treaties of Versailles, Dawes and Young plans. No government could have survived such humilities—in a France or a Germany. The American, 3,000 miles from his nearest foe and never having lost a war, says, "But concessions were beginning to come. Brüning was winning victories in foreign policy." To which Walter Lippmann has given this answer, "Some concessions were made, but they were always too late and always too grudging."

* * *

Goering and Hitler

Question: *When will Göring attempt to unseat Hitler?* Answer: Never. This question seems to be in the mind of every American. It arises, I suppose, from instances where Göring has seemed to oppose Hitler. One such case is the church situation where Göring has obviously fostered state interference and Hitler has sought tolerance; another instance was Göring's continued incarceration of the three Bulgarian communists after Hitler announced to a journalist that they were to be immediately released. But such frictions are unavoidable under the "leadership-principle." Germany is a vast country, and Hitler does not and perhaps cannot collect cabinet portfolios as Mussolini has. As time goes on dictators such as rule today in Russia, Italy and Germany have a way of caring for subordinates who dissent. But Göring's personal loyalty to Hitler is unquestioned, and while some thousands of Germans might be willing to follow this or that subordinate of the leader, two-thirds of Germany today is swept by a wave of personal allegiance to Hitler, and millions of people outweigh thousands.

* * *

Does Hitler Mean War?

Question: *Does the coming of Hitler mean the coming of war?* Answer: History would try to say "yes." Frank Simonds takes the analogy between France in 1830 and Germany in 1933 and says, "yes." To be sure, the Holy Alliance was strong enough to restrain France from seizing Belgium in 1830, but by 1855 France was waging wars of conquest again unhindered. The spirit of Versailles was strong enough in 1933 to keep the Germans from seizing the corridor, Austria, Upper Silesia. But what of ten years from now? The prospect is appalling. I can see elements, however, which offer the world a way out. One is the sincerity of the new Germany's pledge to peace. The other is the universal realization that another war would exterminate civilization.

I am told that most Americans returning from Europe predict war. I do not. It need not come. Germany is the crucial power and her deepest desire today is for a lasting peace. One can always believe the worst about a person or a people. One can dismiss Germany's present passion for peace as a stall for time until she can arm

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and advance. If the world goes on for five or six years imputing this to Germany, expecting nothing else, shouting "Hun"—it will create such a Germany and it will share responsibility for all that happens. But there is another possible attitude. It can prevent war. It would say to Germany's chancellor: "Hitler, you wrote a bloodthirsty book when you were a wounded and imprisoned campaigner ten years ago. But office and responsibility have sobered you. You write that way no longer. In fact, you have told a foreign newspaper correspondent that your book was a youth work (Jugendwerk). You have made overtures to France, with your people behind you, unprecedented in post-war Franco-German relationships. Germany at the most was grudging in following Stressemann. It is jubilant at your pact with Poland and your overtures to France. It's hard for us to believe a man could change so much, but we are willing to take you at your word. You have said, addressing the whole German nation and the whole world, that the last 150 years have taught us that war is a madman's folly. If you're willing to build a warless world we're not going to hold back. We're coming with you." I come from Europe with the conviction that this approach would find an eager mass response in the new Germany, and that it, and it alone, can give rise to a new habit of thought sufficient to break down that grim struggle for the balance of power which has written Europe's history in blood.

EWART EDMUND TURNER.

Says Newspapers, Not Churches, Lead Fight for Justice

Bishop Noah W. Williams, able young leader of the African Methodist church, told the presiding elders' meeting of that church held at Columbia, S. C., early this month that "we have to look to the newspapers and magazines, rather than to the dominant pulpit, for a frank, fearless pronouncement against social injustice, intolerance and economic wrongs. . . . I have come to the conclusion that the dominant pulpit of America, both Catholic and Protestant, either does not know the content of the gospel of Jesus Christ or is too timid or selfish to preach it."

Dr. Tucker to Preach at Ohio State

Rev. Robert L. Tucker of Indianola Methodist church, Columbus, O., has been invited to preach at the annual university service of Ohio State university this year. This service is sponsored by the Y.W.C.A. cabinets, the Y.M.C.A. council and the deans of the various colleges of the university.

New England Feels Upswing

Increased Employment Indicated—Democracy Lags in Rhode Island—Three Faiths Discuss Prejudice Peril

(Correspondence from New England)

SOMERVILLE, MASS., March 8.—Potatoes at $2.50 a barrel, says the Christian Science Monitor, are bringing cheer to the "potato empire" of Aroostook county. When only 70 cents could be secured for a barrel which it cost $1 to raise, debts and ruin stared the farmer in the face. Now the rise in price proves that people are able to buy more and reflects better times throughout the country. Vermont potatoes command even higher prices. In Rhode Island, employment increased 12 per cent in January over December. Jewelry, one of the chief products of Providence, is in such increasing demand that the gain in its factories was 23 per cent. Worcester, Mass., "the heart of the commonwealth," with a diversified industry, reports that in a year the payroll has increased 51 per cent. Bank clearings, which were $3,816,000 in April, 1933, were $5,654,000 in January. Instead of dreary lines waiting for food rations, lines file past factory pay-windows. The local CWA took 2,000 needy off the welfare department, put 6,000 heads of families to work for four months, and on Feb. 21 had $153,000 of its $981,000 appropriation still left.

* * *

Is Rhode Island a Republic?

Gov. Theodore F. Green, elected by a sweeping democratic majority of 30,000, finds that in Rhode Island the senate is supreme. A law passed in 1901 gives it power not merely to reject appointments but to substitute its own. That statute dates back to the time when another democratic governor, Dr. Lucius F. C. Garvin, finding his hands tied, made his administration an agitation. The Rhode Island senate, representing cities and towns equally, is controlled by the sparsely populated rural communities. Thirty years ago, at least, the fact that one vote in some towns had the political value of 1000 in Providence, it was alleged, created a regular system of vote buying. Gov. Green says that now the 28 republican senators represent 200,000 people, and the 14 of the opposite party, 500,000. While throughout the world the upper house has been shorn of power, in our smallest state its authority has been extended. Appeal to the courts seems vain, for there is not a supreme court or district judge who is not a member of the "grand old party." It is said that two democratic representatives contemplate appealing to congress, as Gov. Dorr planned to do in 1842, under the clause of the constitution guaranteeing to every state a republican form of government.

* * *

Learning to Say "We" Instead of "I"

In the First Methodist church of New Haven, Conn., on Feb. 11, representatives of three faiths spoke on "The Menace of

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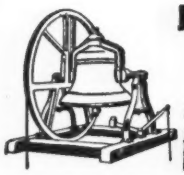
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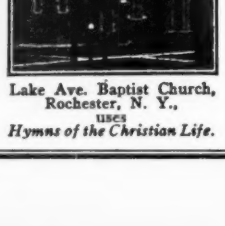
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Prejudice." Rabbi Louis Greenberg said that its causes are racial, religious and economic. Jews are instinctively idealistic and are therefore branded as radicals. If the Christian church will work for social justice, the economic factor may be banished. Mark J. Sweeny, of the Knights of Columbus, recognizing the Catholics as another minority group in the United States, thought that prejudice here is the result of hatred in Europe, and is dying out. Prof. Halford E. Luccock, of Yale divinity school, declared that the churches must create good will. The German wave of race pride must be checked, for the world is now a small place. Nations and races as well as individuals must learn to say "we."

At a banquet given in his honor, in Boston, Feb. 26, Lord Marley, vice-chairman of the British house of lords, asserted that of those in opposition whom the nazis are attempting to wipe out, only one in ten is a Jew. The operating costs of the world committee to aid the fugitives are only 3 per cent. Wars, he said in an interview, settle nothing. The chief danger is an alliance of Germany and Japan against Russia.

* * *

And So Forth

Park street church, Boston, is this week celebrating its 125th anniversary. The pastor, Dr. A. Z. Conrad, recalled the heroic venture of a small group, aided by Baptist evangelists, who organized the church when trinitarian Congregationalism had well nigh disappeared from the city. It is claimed that no church has organized so many missionary and reform movements.

Mrs. William Arms Fisher has organized "L'Africaine Singers," a chorus of Negroes with marvelous voices and technique, led by that distinguished Jewish conductor, Henry Israel. Similar choruses are being formed in other cities. Half of the group are unemployed.

"The London conference was held in a museum of antiquities; that at Montevideo, in a capitol finer than our own, erected by one of the most progressive of nations. Perhaps this explains why the former failed, and the latter is hailed throughout Latin America as a success." So Dr. Guy Inman told the Twentieth Century club on Feb. 24. He paid high tribute to Secretary Hull for his tactful leadership in securing agreement to sign the five peace pact, and his renunciation of intervention.

At the Community church, Dr. C. C. Little, former president of the University of Michigan, argued that society must sterilize the unfit. "If you can imprison a man for life, thereby preventing him from having children, why can you not prevent it by a simple operation?"

Dr. Eduard C. Lindeman, of the New York school of social work, warned the Twentieth Century Adult Education convocation that, unless the nation finds a third course within six months, the choice lies between communism and fascism, and that "the mechanisms for the latter are all ready."

At the eleventh International music festival in Symphony hall, Feb. 25, applause greeted the announcement that the men's chorus contest was won by a Negro male chorus, with the Armenians second; and that the Polish choral group was first in Class A, the Finns standing next.

E. Tallmadge Root.

Mourn Passing of Sir Edward Elgar

Composer's Third Symphony Left Unfinished—Hunger Marchers Impress London With Their Sincerity

(Correspondence from England)

London, Feb. 27.—"Two forces give Elgar's music life and appeal: religious ardor and patriotic ardor. When Elgar is not praising God, he is praising England." Such was the great man whom we are mourning. Sir Edward Elgar had not finished his work when he died. His third symphony exists only in sketches. But he left a splendid inheritance. Each one will have his peculiar debt to this man; for my part I love most his Gerontius and the "Enigma Variations," and the "Violin Concerto." He exalted the noble poem of Newman's and made it still nobler by his music so that more than ever that poem becomes part of the equipment of man who must die alone. Elgar was himself a Catholic and died in that faith. He was also a man who took pride in England and loved its hills and its streams and all that remains of its past; he loved chivalry and delighted in the marching of men with "banner and bugle and fife"; he loved also the sights and sounds of London streets. His friends say that he delighted to put against some piece of his music the word *nobilmente* and they say that "nobility" is the secret word that explains this man. Peace be to him and gratitude for his noble works!

* * *

Some Political Currents

The unemployed bill continues to have a stormy passage. The chief criticism, which is offered even by many supporters of the government, is that in its pedantic attempt to make the insurance part of the bill strictly separate from the other measures of relief, it is in danger of inflicting hardships, especially upon children. The government on some matters have made concessions and will make more.

Feeling is hardening against Hitlerism. The case of Dimitroff, the action against the dissentient pastors, the threats from the radio at Munich against Austria—these and other facts are making it evident that, while Britain a short time ago was sympathetic with Germany, now it is severely critical of the totalitarian state in its character and purpose. Mr. Wickham Steed defines this purpose as "making the world safe for Odin."

An important meeting was held on Feb. 21 in support of the James Bryce fellow-

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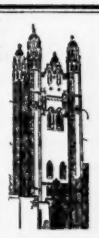

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ship, which aims at establishing between America and England a lasting and mutual understanding. Lord Percy said that no one looking at the world today could help feeling that in the British empire and the United States together lay the best hope of "preserving, adapting and developing without revolutionary change that great ideal of government based upon the principles of authority and liberty."

* * *

The Hunger Marchers

They came to London on Saturday. Many warnings had been issued to people not to increase the crowds in Hyde park out of mere curiosity. The afternoon of Sunday, the day of the meetings, was wet; there were few present, not 12,000 in all; the police as usual were calm and good tempered and they had nothing whatever to do. The hunger marchers were perfectly law-abiding; they listened to the speakers and passed their resolutions and marched away. Not a single arrest was made in Hyde park. The march was probably most effective in the country through which the marchers came. They have left the impression of a courteous and serious body of men and women and their appearance in many towns and villages must have told their story. Everywhere they were received and entertained by sympathetic people, many of whom did not agree with their methods.

It is likely that the numbers of the unemployed will show another considerable drop at the end of February, but the evil is not yet overcome.

* * *

Was Primitive Man a Man of Peace?

What was primitive man like? Was he a man of war? Not at all, said Prof. Elliot-Smith in his lecture on "Human Biology" at the Royal institution. Primitive man was a peaceful being and friendly; but his original friendliness was sacrificed during the period of worldwide cooperation and it should not be beyond the wit of man to devise some means of satisfying his wants without war. The lecturer was dealing with a realm of science in which scholars differ widely. But his confident claim that primitive man was peaceful must be taken into account by those who start with "human nature being what it is."

* * *

And So Forth

There are rumors that the prime minister will shortly make changes in his cabinet. It is said that the lord chancellor may retire and that Sir John Simon may leave the foreign office and that the minister of health may give his task to Sir Kingsley Wood. But so far the only thing that can be said is that the prime minister will be well advised to make changes.

On Thursday the Daily Mail will begin the issue in daily part of "The Life of Our Lord" by Charles Dickens. It is certainly a score on the part of that paper. The life of Jesus by Charles Dickens will be widely read, but I doubt if there is anything startling in it.

The immediate result of our milk marketing board is that this land if not flowing with honey will be flowing with milk in the spring. It is proposed that children in the schools shall have part of this surplus and all of us are to be exhorted to drink more milk. EDWARD SHILLITO.

Balkans Conclude Momentous Pact

Four Nations Guarantee Each Other's Peace and Territory—Bulgaria Not Included—Palestine Prospers

(Correspondence from the Near East)

ISTANBUL, Feb. 18.—This week has witnessed in the Balkans the greatest political event since the end of the world war, for at Athens the foreign ministers of Turkey, Greece, Rumania and Yugoslavia signed an instrument by which these four countries undertake to guarantee for each other the integrity of their Balkan frontiers. This pact of Balkan understanding is open for Albania and Bulgaria to adhere to, but it requires much optimism to suppose that the latter will consent to a final renouncement of what in that country is looked upon as a national claim of vital importance.

The grievances Bulgaria nurtures with regard to her neighbors are numerous and can be put under three headings: territorial, the treatment of Bulgarian minorities in other Balkan countries, and the promise of an outlet on the Aegean sea. Of these only the third is acute, Bulgaria's contention being that she handed western Thrace over to the allied and associated powers and received from them a pledge that she would be given an outlet, or outlets, on the Aegean. But since western Thrace was transferred to Greece, nothing of the kind has been done, probably because Greece is not prepared to cede all that Bulgaria wants.

* * *

Pact Strengthens French, Weakens Italian Influence

Thus the recent question of treaty revision which has agitated western Europe threatened to be dragged into the Balkans and to set fire to the Balkan powder barrel, inasmuch as Italy has been interested in weakening the position in the Balkans both of Yugoslavia and France. The first consequence was to cause Greece and Turkey to guarantee each other's common frontier. The next has been the Balkan pact effected with France's good will and much to Italy's displeasure. Yugoslavia and Rumania, once secured against attack from behind, may now better watch central European affairs and oppose any attempt to carry about at their expense a treaty revision policy sponsored by Italy and, of course, with German approval.

The pact satisfies the four signatories for quite different reasons. Turkey is happy over its promise of avoiding war, which will make it possible for her to build up a new and prosperous state of things in Anatolia.

* * *

Greeks Recall Prophecy Of Balkan Federation

In this connection it is recalled in Greece that the first to think of a Balkan confederation was a Greek poet named Rhigas, born in 1757. Under the influence of the French revolution he drafted a project for a "New Constitution of the Inhabitants of European Turkey, Asia Minor, the Isles of the Aegean Sea and of Moldo-Wallachia" in which he had a prophetic view of all these different races living together in an era of liberty which would know of no difference either of origin or of religion. As a consequence of the wide reading his work, printed in 1797, found in the whole Turkish empire, Rhigas, who had fled to Triest, was arrested by the Austrians, extradited on Turkish demand, and strangled at Belgrade in 1798 on an order of the pasha of that town.

* * *

Palestine an Oasis of Hope Amid World Depression

Dr. Arthur Ruppin, chairman of the Jewish Agency executive and head of the Palestine office for the settlement of German Jewish refugees, has given some interesting details of the work so far done. He pointed out that about 9,000 German Jews had entered Palestine, 2,000 of them prior to 1931, before Herr Hitler's accession to power. Many of these immigrants chose agriculture, and about 1,500 are in agricultural training at Jewish centers in different parts of the country. An important problem has been this change in vocations, as some of the professions the newcomers had followed in Germany were already crowded in Palestine. Besides measures have been taken for the welfare, education, and support of the children, until their parents are sufficiently self-supporting.

It is interesting to record that the 50th anniversary of the first private Jewish grove planted in Palestine was recently observed at a gathering of the representatives of every institution and class of Jewish life in Palestine, at which was also present the original owner of the grove and widow of the man who planted it. The latter died of sunstroke a year after his arrival and his young widow carried on the work. She surmounted numerous obstacles and succeeded in developing her grove and bringing up her family, and has managed to preserve the grove intact.

The economic outlook appears to be as encouraging as it was in years past. At any rate, the Palestinian budget is among the few on record where a substantial surplus is carried forward. In 1932-33 receipts exceeded by one million Palestinian pounds estimates, which were £P. 2,800,000. The budget drafted for 1933-34 amounts to about £P. 3,500,000, indicative of the confidence of the mandatory power in the development of the country. The conviction that Palestine is a hopeful oasis amid world depression haunts many people all over the near east and becomes a powerful incentive to those who possess some means to shift their activities to the Holy Land.

E. GUERON.

Dr. Fosdick to Preach Easter Sermon to Byrd Expedition

Dr. H. E. Fosdick will deliver a sermon to members of the Byrd antarctic expedition during the regular broadcast to and from Little America, to be heard over the Columbia system March 31 at 10 o'clock p. m., eastern time.

Religious Editors to Meet in Washington Next Month

The annual meeting of the Editorial Council of the religious press will be held in Washington, D. C., April 12, 13. Among the speakers scheduled are Dr. L. O. Hartman, Dr. Joy Elmer Morgan, Dr. J. M. M. Gray and Michael Williams.

Exploitation in Puerto Rico

Still a Happy Hunting Ground—Praise for New Governor—Mrs. Roosevelt's Coming is Awaited

(Correspondence from Puerto Rico)

SANTURCE, P. R., Feb. 24.—When William Jennings Bryan was secretary of state he wrote to the American diplomatic representative in Santo Domingo, during the military occupation of that republic, inquiring what places in the local administration of Dominican affairs could be provided for deserving democrats. The habit of looking to the less conspicuous outposts of American governmental influence to provide rewards for deserving party men and women has had some notable illustrations here in Puerto Rico. The appointment of Robert H. Gore was admittedly in acknowledgment of political support. Gore appears to have been really anxious to improve the condition of the people of the island, but seems to have been quite unable to handle the job.

Other appointments of continental Americans to positions in the Puerto Rican government have been made with even less justification than was that of Gore. A woman, originally from the mainland, who had bargained with Puerto Rican politicians for the post of commissioner of education has just come back to the island from a job hunting expedition to Washington with the appointment of commissioner of customs. She boasted to New York reporters that she had put the screws on Postmaster General Farley to secure the post of governor, but was quite as well satisfied to be commissioner of customs, which, she said, paid $6,500 a year, with a car and a launch and, she might have added, requires no special ability and little work. The shameless grasping after one of these three positions, irrespective of qualifications or any proper claim, except being a delegate to the democratic nominating convention, provides quite adequate reason for the feeling of many Puerto Ricans against continental Americans. The people of the island are being exploited on the one hand by financial interests, concerned with dividends on sugar and tobacco, and on the other hand by political adventurers who find an easy life and plenty of good pickings here.

* * *

New Governor Makes Good Start

There are, however, many notable exceptions among appointments to the governorship and other positions under the federal government. The new governor, Blanton Winship, former judge advocate in the army, has already shown energy and tact in handling difficult situations. Almost at once he was challenged by a general boycott of the gasoline companies, which appear to have a monopolistic agreement to raise the price to 25 cents a gallon.

Strikes and rumors of strikes, which threaten to become epidemic, have considerably interfered with island activities. For a few days transportation through most parts of the island was almost completely paralyzed; electric lights were turned off and meters taken out, often by force, as a protest against the rates of the light and power company; there has been talk of a boycott of the telephone company and the groceries which sell imported goods "for all that the traffic will bear." Due to the strong stand of the governor, calling out police reserves and directing the local military company to be ready for mobilization, there was little disorder, and no interference with transportation in the neighborhood of San Juan, though the cars that attempted travel in other parts of the island carried brooms in front of the tires to sweep away tacks plentifully scattered by strikers.

* * *

Good Service of Education Commissioner Paden

Over against the sorry exhibitions of political bargaining and payment in federal appointments here, there is another appointment which has given almost unanimous satisfaction, the reappointment of Padin as commissioner of education. He was educated in Haverford college among the Quakers, has translated several of the works of Ibanez into English, and has done some very constructive educational work in Puerto Rico, with little political bias. There is reason to suppose that appointments to Puerto Rico made directly by President Roosevelt have been on the basis of merit, while those made by Farley have often been for political debts.

* * *

Mrs. Roosevelt to Study Conditions

Naturally there is much interest in the prospective visit of the President and especially to the coming in advance of Mrs. Roosevelt, who is credited with a desire and ability to find out real conditions. Personally conducted official visits are not always enlightening. Certainly there appears to be more governmental interest in Puerto Rico than before, and a prospect that the anomaly of its ambiguous status under the war department may be changed. Until the people of Puerto Rico are given a position of dignity and respect in the Union we cannot expect real progress in their assimilation into a homogeneous American citizenship.

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Chattanooga Now Has TVA Power

Other Cities Hasten to Gain Cheap Rates—Father to Hang Negroes Convicted of Assault on Daughter

(Correspondence from the Mid-South)

MEMPHIS, March 10.—On Feb. 7, at one minute after midnight, with the flip of a switch, electricity from Muscle Shoals surged through transmission lines into the busy little Mississippi town of Tupelo providing electric service at the lowest rates ever available in the south. Tupelo was the first city to contract for the Shoals power and is planning a civic celebration in the spring when a visit from President Roosevelt is expected. Meantime another large southern city came under the wire when Chattanooga petitioned the governor of Tennessee to call a special session of the legislature for the purpose of passing an enabling act permitting Chattanooga to purchase power from the TVA, to purchase existing power distributing agencies now serving the city, to secure loans for the construction of needed equipment, and to take whatever steps are necessary for full cooperation of the city with the federal works administration.

With Knoxville and Chattanooga now slated for cheap rates pressure is being brought to bear upon the political bosses of Memphis. Just what Memphis may do is not to be prophesied too rashly since only those on the inside know whether the local machine means what it says or is just talking for effect. But some students of the ways of the Shelby county machine think Memphis may get the TVA power despite the alliance between the politicians and the Memphis Power and Light company.

* * *

Lynching Prevented; Negroes to be Hung by Victim's Father

By the time this report goes to press the date for the execution of three Negroes convicted of assaulting a white girl just across the Mississippi line from Tennessee will have passed. The culprits, who were confessedly guilty, were captured by Memphis police and kept in the strong Memphis lock-up until they could be taken safely to Jackson, Miss., where Gov. Conner, progressive man that he has proved himself to be, kept them adequately guarded. For the trial itself the prisoners had to be taken to Hernando, seat of the county in which the crime was committed. The governor sent along a strong force of 400 armed troopers to prevent a lynching. In a few hours the trial was over, the men convicted and sentenced, and on their way back to Jackson.

Meantime, the father of the attack victim had been promised by the sheriff of De Soto county that he, the father, would be allowed to spring the trap to hang the prisoners. This was found to be against the law of the state but despite a strong opposition a special law was passed by the legislature permitting Mr. Collins to be the executor. Enlightened opinion in this section is much aroused over this apparent concession to revenge. Unchristian and horrible as this vengeance aspect of the matter is, your correspondent feels that the prevention of mob violence has been a real achievement. The crime was of a most revolting character and the avoidance of a lynching shows how strong an element there is in the south that is determined to proceed by legal methods.

* * *

Forced to Sit by Negro; Awarded Damages!

An interesting by-product of the southern jim-crow laws developed recently when in Gulfport, Miss., a county jury awarded payment of $100 damages to Earl Thomas, a white barber of Biloxi. Thomas sued the city bus company on the ground that it forced him to share a seat on one of its vehicles with a Negro!

* * *

Calls Evolution Insult To Womanhood

That people still have queer ideas about religion is evidenced in the sort of thing one hears so frequently in this part of the world from popular fundamentalist pastors. The latest came from the pulpit of the huge Bellevue Baptist church of Memphis when its minister, Rev. Robert G. Lee, insisted that the theory of evolution was an insult to womanhood!

* * *

Death Comes to Dr. S. A. Steel

Death has taken many leading churchmen in the tri-states recently. Most widely known in the south was Dr. S. A. Steel, who under the title "Creole Gumbo" for years ran a column in the Sunday Commercial-Appeal of Memphis. Dr. Steel was a retired Methodist minister who grew up in the bitter days of the civil war and reconstruction. He was often violent in his denunciation of Yankees, and particularly rejoiced when the northern Methodists voted to hold no more general conferences in cities that drew the color line. That action, shouted Dr. Steel, drove the last nail in the coffin of union between northern and southern Methodism. Dr. Steel was also very bitter against The Christian Century for its stand on the Negro question, and often attacked its editor as well as your humble correspondent in his popular column. But when a few months ago he was stricken with paralysis I wrote him and received in return a touchingly pathetic letter. He begged my pardon if in the heat of controversy he had ever said anything unchristian. "Things look different as one nears the end. Pray for me."

JOHN CLARENCE PETRIE.

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Holds Misuse of Funds One Reason For Episcopal Deficit

Rev. C. Leslie Glenn, rector of Christ church, Cambridge, Mass., preaching to the Young People's Fellowship of Greater New York Feb. 25, declared that one of the chief reasons for the Episcopal national council's large deficit is the misuse of funds contributed by church people for missions. As the Living Church reports Dr. Glenn's statement: "The parish needs the money (given specifically for missions) for its own budget; and, incredible as it may seem, parish treasurers simply use it to meet current expenses." He adds that if the money contributed for missions does get to the diocesan treasurer, it does not always get to the headquarters in New York. "The diocese needs it, and it actually uses it."

Mrs. Coolidge on the Motion Picture Research Council

Mrs. Calvin Coolidge has accepted the honorary vice-presidency of the Motion Picture Research council; she is also acting as chairman of the committee of presidents of national organizations. Mrs. Coolidge is especially interested in the council's efforts to secure better movies for children.

Dr. Douglass Heads Federal Council Field Department

Dr. H. Paul Douglass, of the Institute of social and religious research, has been elected chairman of the field department of the Federal council of churches, to fill a vacancy created by the resignation of Bishop E. H. Hughes, who has filled the post during the past year. Bishop Hughes continues to serve as chairman of the Washington committee of the council.

Students from 10 Institutions Discuss Missions

The spring conference of the Connecticut valley student missionary union was held at Yale divinity school March 9-11. Ten institutions were represented. Addresses were given by E. Fay Campbell, of the Yale Y; Wilbert Smith, of Union seminary; Kenneth S. Latourette of Yale and others. Four groups met to discuss special mission problems: medical work, rural work, education and evangelism.

Survey Finds 85,000 Poverty-Stricken Churches

The Institute of social and religious research has recently completed a three-year survey of "The Education of Protestant Ministers." Among the findings of the survey is that less than a fifth of the churches of the Protestant denominations are served by graduates of both college and seminary, and that about half of them are served by men who are not graduates of either college or seminary. It indicates also that there are 85,000 "poverty-stricken" churches throughout the country, and that there is an over-supply of between 40,000 and 50,000 pastors. The Northwestern Christian Advocate, commenting on this

situation, states that "in Methodist churches the total of preachers without charges is very small. In theory, we haven't any, for admission to a conference carries with it the right to an appointment."

Dr. von KleinSmid Says Three Great Nations Can Assure Peace

Pres. R. B. von KleinSmid, of the University of Southern California, in a recent statement, says that any three of the greater nations, if America be one, can assure world peace. The world, he declares, "does not want war; it is not necessary that the world should have war. The only question is: are we good enough, brave enough and wise enough to make war impossible? The decision must be made without delay."

The New Films

These summaries and evaluations are supplied by The National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Blood Money

(George Bancroft, Frances Dee) (U.A.) Lurid melodrama glorifying riff-raff characters such as: hero, hard-boiled gangster and shyster bail bondsman—his mistress heroically sharing him with many, her brother approving—little Frances Dee as underworld-crazy rich girl brazenly hunting thrills from any source. Movie stuff of lowest kind.

For A: Trash. For Y: Pernicious. For C: No.

The Cat and the Fiddle

(Ramon Novarro, Jeanette McDonald) (MGM) Musical operetta, very lightweight but lively, varied and enjoyable with Kern music. For plot, classical-composer hero and popular-composer heroine after colorful liaison in Paris—but back in time for happy moral ending. Unconventional but not offensive.

For A: Good of kind. For Y: Mostly good. For C: Little interest.

David Harum

(Will Rogers, Louise Dresser) (Fox) Splendid screening of Westcott classic of 1890 rural life. Rogers makes David live—kind, honest, but true to form and his times in horse-trading. Fine, genuine love element. Exquisite outdoor photographic effects. Richly worth Hollywood's "imitating." Right use of Will Rogers.

For A: Excellent. For Y: Excellent. For C: Very good.

Massacre

(Richard Barthelmess, Ann Dvorak) (1st Natl) Educated Indian hero learns of cruelty, violence and outrageous treatment of his people by reservation officials, turns grim crusader and carries fight through to Washington. Many strong, thought-provoking moments but too much sensationalism and exaggeration for serious document.

For A: Good of kind. For L: Doubtful. For C: No.

The Orient Express

(Heather Angel, Norman Foster) (Fox) Patterned after "Rome Express," film follows destinies of several picturesque characters traveling on a European continental train. Well-acted, some effective photography, tense situations and suspense, but marred by faulty continuity and lack of clarity.

For A: Fair. For Y: Doubtful. For C: No.

Palooka

(Jimmy Durante, Lupe Velez) (UA) Crude crook for hero, vulgar adventuress for heroine, and incessant prizefight atmosphere make a thoroughly unintelligent and unappetizing hash of noise, risque dialogue, gutter English, and raucous slapstick. Too much Durante, too little drama. Fine medium for degrading public taste in comedy.

For A: Trash. For Y: No. For C: No.

Success at any Price

(Douglas Fairbanks, jr., Genevieve Tobin) (RKO) Hard-boiled hero achieves mania for financial power by ruthless and despicable methods. Deserts worthy sweetheart and marries glittering mistress of his employer. When she proves unfaithful he shoots himself. Beautifully photographed and produced "mess."

For A: Poor. For Y: Decidedly not. For C: No.

Best Recent Films for Family:

Alice in Wonderland
Mr. Skitch
Sons of the Desert
This Side of Heaven
Hi, Nellie
Before Midnight

Films of Special Interest to Adults:

Spitfire
Queen Christina
You Can't Buy Everything
I Was a Spy
Carolina
Death Takes a Holiday

BOOKS RECEIVED

The Oppermanns, by Lion Feuchtwanger. Viking, $2.50.
More Power to Poets! by Lucia Trent and Ralph Cheyney. Henry Harrison, $1.50.
Ohio Poets, an Anthology of 90 Contemporaries, edited by Henry Harrison. Henry Harrison, $2.00.
Veiled Eros, by Archibald Rutledge. Henry Harrison, $2.00.
The Economy of Abundance, by Stuart Chase. Macmillan, $2.50.
Creative Men, Our Fathers and Brethren, by William Fraser McDowell. Abingdon, $2.00.
Nature and Life, by Alfred North Whitehead. University of Chicago Press, 50 cents.
Tourists Accommodated, a Play, by Dorothy Canfield Fisher. Harcourt, 75 cents.
I Believe in God, by Peter Green. Longmans, $2.50.
After He Had Risen, by Hugh Thomson Kerr. Revell, $1.00.
How Can I Find God? by Leslie D. Weatherhead. Revell, $1.50.
A Short History of Religions, by E. E. Kellet. Dodd, Mead & Co., $3.00.
The Italian Corporative State, by Fausto Pitigliani. Macmillan, $2.50.
Meriwether Lewis of Lewis and Clark, by Charles Morrow Wilson. Crowell, $3.00.
A Handbook of Psychology, by Foster U. Gift. United Lutheran Publication House, Philadelphia, $1.00.
Altar Stairs, a Little Book of Prayer, by Joseph Fort Newton. Macmillan, $2.00.
Lectures on the Meaning of God in Modern Life. Scripps College, Claremont, Calif.
It's the Way it is Written, by Henry Justin Smith. Sterling North, Chicago.
Social Science Research Organization in American Universities and Colleges, by Wilson Gee. Appleton-Century, $3.00.
Nazism: an Assault on Civilization, edited by Pierre Van Paasen and James Waterman Wise. Harrison Smith & Robert Haas, $2.50.
Nazi Means War, by Leland Stowe. Whittlesey House, $1.50.

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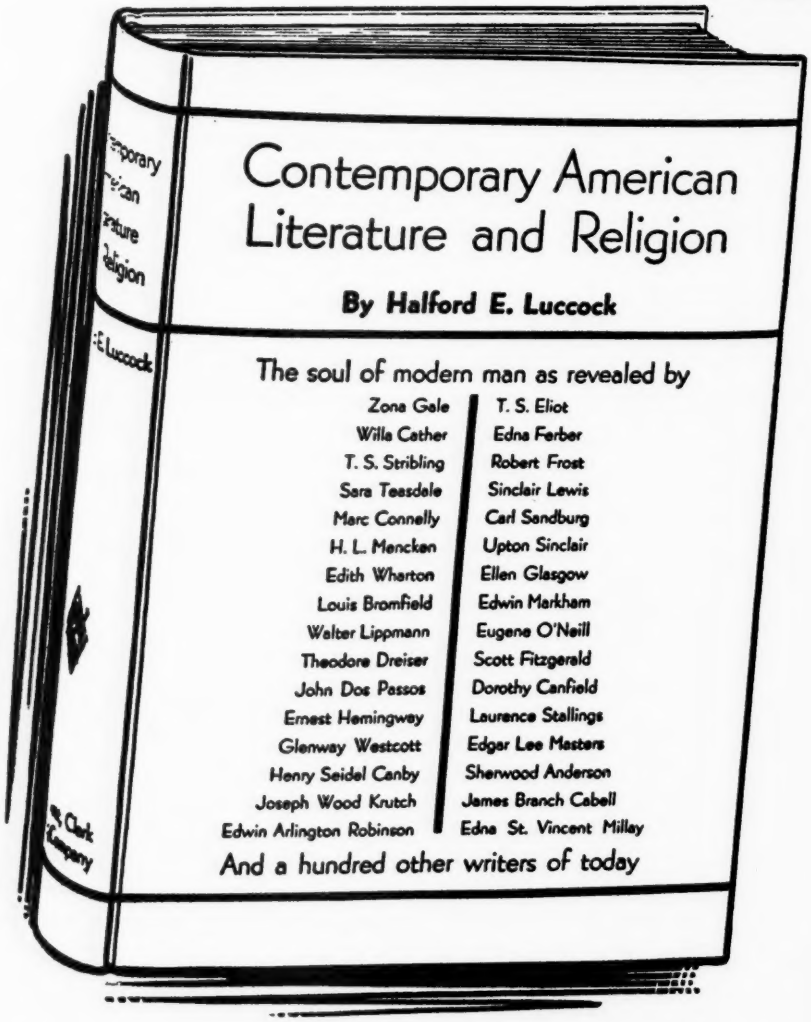

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